McGhee
552

Archæological Institute of America.

PAPERS

OF THE

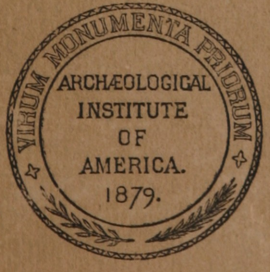
AMERICAN SCHOOL OF CLASSICAL STUDIES AT ATHENS.

VOLUME III.

1884-1885.

THE WOLFE EXPEDITION TO ASIA MINOR.

By J. R. SITLINGTON STERRETT, Ph.D.



BOSTON:
DAMRELL AND UPHAM.
1888.

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NOTE.

THE Managing Committee of the American School of Classical Studies at Athens have decided to devote the second and third volumes of their Papers to the publication of the important results of Professor Sterrett's two journeys in Asia Minor made in the summers of 1884 and 1885. Dr. Sterrett was a student at the School during its first year, 1882–1883, and edited the inscriptions of Assos and of Tralleis for the first volume of Papers. He was also in Athens during the greater part of the second year, having kindly and generously abandoned his own work of exploration to assist Professor Packard in the direction of the School. The noble gift of Miss Wolfe, by which the expenses of the Wolfe Expedition were defrayed, was transmitted through the agency of the Managing Committee. It is, therefore, especially proper that the School should undertake the publication of these two reports, with the large collections of inscriptions, mostly hitherto unpublished, which Dr. Sterrett has copied on his journeys.

The Committee of Publication wish it to be distinctly understood, that for obvious reasons, which they trust will commend themselves to all, they have undertaken no editorial supervision of these volumes, and that Dr. Sterrett is solely responsible for all that appears in them under his name, as regards both the substance and the form.

The present volume, containing the report of the Wolfe Expedition, made in 1885, is published before its natural predecessor, which

will contain Dr. Sterrett's account of his Epigraphical Journey in Asia Minor, made in 1884. The latter is now in press, and it is hoped that its publication will not be delayed beyond the middle of the present year.

WILLIAM W. GOODWIN, } *Committee of*
THOMAS W. LUDLOW, } *Publication.*

February, 1888.

PREFACE.

THE expenses of the journey in Asia Minor, the results of which are contained in this volume, were generously defrayed by MISS CATHARINE LORILLARD WOLFE, lately deceased. The title, *The Wolfe Expedition to Asia Minor*, has been given to the volume in honor of her.

Those inscriptions in whose headings no reference is made to a previous publication are new. Those in whose headings reference is made to some publication have been published before, but with inaccuracies. This holds good except in a very few cases where inscriptions have been inserted in order to keep together all the documents of a certain locality. I have not indicated wherein my copy differs from that already published, because I had to economize space; but those interested in the matter can easily refer to the publications cited.

The square brackets [ ] mean that what is inclosed between them was originally on the stone, but having become defaced has been supplied by me. The round brackets ( ) mean that what is inclosed between them was never on the stone, *i.e.* that the word was abbreviated on the stone, and has been written out in full, or else that an error of the stonecutter has been corrected by me. The broken brackets ⟨ ⟩ mean that what is inclosed between them is on the stone, but that it is redundant.

The following Turkish terms need explanation: —

Ak, white.
Ashagha, lower.
Agatch, a Tree.
Bash, a Head.
Bel, a Pass, generally low and broad; see *Gedik*.
Bunar, a living Spring; see *Puñar*.
Boghaz, literally a Throat, applied to defiles that lead up to a Pass (*Bel* or *Gedik*).
Böyük, large, big.
Dagh, a Mountain.
Dere, a Valley, broad or narrow; applied also to Cañons.
Djami, a Mosque.
Eski, old.
Gedik, literally a Notch, applied to a Pass where the mountains rise up on both sides like a saddle; see *Bel*.
Gök, blue.
Göl, a Lake.
Hissar, a Castle.
Indje, narrow.
Irmak, a large River.
Kale, a Castle.
Kara, black.
Kassaba, a Market Town.
Kaya, a Rock.
Khan, a Caravansary.
Kieui, a Village.
Kilisse, a Church.
Kishla, Winter Quarters.
Kizil, red.
Köprü, a Bridge.
Kütchük, small.
Kuyu, a Well.
Medressi, a College for the study of Law and Divinity.
Mesdjid, a small parish Mosque.
Monastir, a Christian Convent.
Orta, middle.
Ova, a Plain.
Puñar, a variation of Bunar.
Sari, yellow.
Shehir, a Town.
Sivri, pointed, peaked; applied to sharp, abrupt mountain Peaks.
Su, literally Water; applied also to large Rivers.
Tash, a Stone.
Tchai, a small River.
Tcheshme, an artificial fountain; see *Bunar*.
Tekke, a Mohammedan Convent.
Tepe, a Hill.
Turbe, a Mausoleum or Chapel built over a tomb.
Ulu, large.
Uzun, long.
Yaila, Summer Quarters.
Yazülü, inscribed.
Yeni or *Yeñi*, new.
Yokara, upper.

Most hearty thanks are due to Professor Heinrich Kiepert, of the University of Berlin, who generously undertook the cartographical construction of my routes from observations and measurements made by me in the field. His maps, which accompany the volume, will speak for themselves. The red lines indicate my line of march.

I also owe many thanks to Professor William M. Ramsay, of the University of Aberdeen, who has been ever ready to give me his advice, making suggestions and corrections throughout the volume. Timely suggestions have also been received from Professor Th. Mommsen and Dr. B. Pick, of Berlin, and from Professor W. W. Goodwin, of Harvard University. Professor Alfred Emerson, of Miami University, has helped me over several difficult points. Professor F. D. Allen, of Harvard University, gave me valuable suggestions on three inscriptions. Professor A. C. Merriam, at present Director of the American School of Classical Studies at Athens, had the goodness to verify my reading of two inscriptions from the impressions, which are now the property of the American School at Athens.

J. R. SITLINGTON STERRETT.

MIAMI UNIVERSITY, OXFORD, OHIO,
January, 1888.

THE

WOLFE EXPEDITION

TO

ASIA MINOR.

BY

J. R. SITLINGTON STERRETT.

THE

WOLFE EXPEDITION TO ASIA MINOR.

WHEN, in the spring of 1885, the Wolfe Expedition to Babylonia reached Beirut, the terminus of its long and fruitful wanderings, it was found that a generous gift of Miss Wolfe had made it possible for the writer to undertake another epigraphical and geographical journey into Asia Minor.

The preliminary arrangements having been completed at Mersina, the flourishing seaport of Tarsus, I was finally enabled to set out upon the journey May 18, 1885.

Knowing that certain archæologists[1] had traversed the region between Tarsus and Seleucia on the Calycadnus only a few years ago, I did not think it necessary to search the country from an epigraphical standpoint, and thus I was led to regard Lamas, the ancient Lamos, as the starting-point of my journey.

On May 19 Lamas was reached. The village is from one and a half to two miles inland, north of the Lamas Kalesi; it is on the right bank of the river, and is situated at the mouth of the huge gorge down which the Lamas Su comes. The village is small and insignificant, as also, despite some pretentious remains, must have been the Lamos of antiquity, if one may draw conclusions with safety from the size of the little valley and the rocky mountains which surround it.

May 20. Lamas to Örenkieui, 8 h. 46 m. We left Lamas on the road to Mara and Oluk, travelling north of west. The road ascends steadily in zigzags, and is exceedingly rough. In one hour we reach the top of a ridge; on our right is an immense gorge with perpen-

[1] *Bulletin de Correspondance Hellénique*, 1877, p. 375, etc.

dicular walls, running northward. We pass along the watershed; on our right the water goes to the Lamas Su, on our left directly to the sea. In one hour and a quarter beyond this point we reach a ruined village, which belongs apparently to the Roman period. Noteworthy are some walls of very neat polygonal masonry. Among the ruins are many doorways still standing erect; for, while the houses themselves were built of smaller stones, and for that reason could not withstand the effects of time, the doorways, formed by three stones, — two posts with a lintel crowning them, — still remain in place. In one hour more the summit of the mountain is reached at the ruins of another ancient village similar to the one just mentioned. Hence we descend in twenty minutes to the village Göyerek, situated in a kettle or loop in the mountains perhaps a mile wide. Three quarters of an hour beyond Göyerek — our general direction remaining the same — we pass an ancient cemetery with sarcophagi of solid workmanship still in place. The surrounding country is a great undulating plateau, but exceedingly rocky and dreary. Twenty minutes beyond the cemetery we reach the ruins of a large Græco-Roman village, with many doorways and several arches, which evidently belonged to substructures of buildings, still standing. The site is now a Turcoman Yaïla, and the ancient cistern of well-hewn and nicely adjusted stones is used at the present day by the turbaned nomads.

After eight hours and a half of continuous travel, we reach Örenkieui, the fame of whose ruins had led me to expect much. It was the site of a large Christian church or monastery, which, having served as a quarry for the modern huts, has almost entirely disappeared. The village is situated on the right bluff of the great cañon of the Lamas Su, the cañon being about seven hundred feet deep. The village *Kizil Getchid* is situated down in the cañon on the left bank of the river a little below Örenkieui.

No. 1.

Örenkieui. Bronze tablet in the possession of a Greek. The tablet is given below in its exact size. Copy.



Ζῶον διαφ(έρον)
τῷ θείῳ ἁρμαμέν(τῳ)
προσταχθὲν κατὰ θ(ε)ῖ(ον)
τύπον [δ?]ι' ἀγγαρ(ίαν)

"Relating to an animal belonging to the imperial arsenal which has been appropriated for the postal service according to imperial regulations." The tablet was probably attached in some way to the harness of the horse.

May 21. Örenkieui to Mara, 4 h. 2 m. Leaving Örenkieui for Mara we traversed an exceedingly rough and undulating plateau, for the most part wooded, and affording but a scanty subsistence to the Turcomans' herds of goats. In two hours and three quarters we join the new wagon road from Seleucia to Karaman; we follow this road, and in one hour and three quarters we reach Mara, a market village inhabited almost exclusively by petty Greek merchants from Kaisari.

The road we have traversed from Mersina to Mara is the regular caravan road from Karaman to Mersina; and so it is likely to remain,

for the reason that it is very much shorter than the new wagon road by way of Seleucia. We met many caravans, all carrying wheat from the plains beyond the Taurus to Mersina to be shipped to Europe.

The ruins at Mara are those of a small ancient town, whose acropolis is covered with small débris. In the plain southeast of the village may be traced the foundation walls of a large ancient building. Oluk is almost due east, and distant twenty minutes from Mara. Ruins are reported one hour and a half northeast of Oluk, with bas-reliefs and an Armenian inscription.

The Mara Tchai rises at Mara.

No. 2.

Mara. Over the doorway of a tomb which has been excavated out of the rock. Copy.

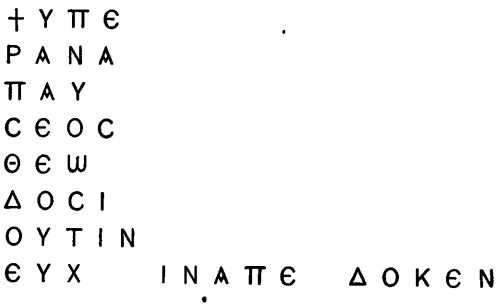


Αἴλιος Βιάνω[ρ ὁ κα-]
ὶ Οὐέτρανο[ς . . .]
Ἀμ(ί)ᾳ? Αἰλίο[υ?]
τῇ συ[νβίῳ αὐτοῦ]
ἐποίησε [μνήμης χάριν].

From Mara I made an excursion to Mairamlük, the name given by the Turks to a place sacred to the Virgin Mary; such a place is usually the site of an ancient church or monastery. The ruins, which are entirely Christian, are a full hour south of Mara; three arches, belonging possibly to the substructure of a church, are still standing. A Corinthian capital also is still to be seen.

No. 3.

Maïramlük. On a baptismal font at the ruins about one hour south of Mara. Copy.



Ὑπὲ-
ρ ἀνα-
παύ-
σεος
Θεω-
δοσί-
ου τὴν
εὐχὴν ἀπέδοκεν.

May 22. Mara to Tchömelek, 5 h. 17 m. We go down the valley of the Mara Tchai to Kavak. Large springs rise here and swell the Mara Tchai. One hour and thirty minutes from Mara we leave the valley of the Mara Tchai and ascend a low mountain west of south; the Tchai flows down a deep and precipitous gorge north of west.

A sharp and tortuous descent brings us to Tchatak (1 h. 9 m.), in a kettle in the mountains. Thence we descend the valley of the Tchatak Tchai to Tchikur (37 m.); here the Tchai turns and flows southwest. We ascend northwest by steep zigzags to the summit of a pass, whence an easy descent brings us to the bluff of the cañon of the Mara Tchai. The walls of the cañon are of solid rock on both sides, and at the point where the road crosses it, the cañon is about

three hundred feet deep. But both above and below this point the bluffs must be at least one thousand feet high, and the cañon is entirely impassable. The bed of the Mara Tchai occupies the whole width of the cañon, a fact which explains why our road made the great detour by way of Tchatak and Tchikur.

There are six villages on the mountain side on the right bank of the Mara Tchai, but the six have only two names, Gurdja and Tchömelek.

May 23. Tchömelek to Mut, 7 h. 48 m. I am told that Sari Kavak is composed of several villages of five or six houses each. From Tchömelek to the residence of the Müdir of Sari Kavak is three hours, but great allowance must be made for the descent to and ascent from cañons.

From Tchömelek we descend about northwest to the cañon of Gövden Tchai, and immediately ascend again southwest for nearly an hour. Thence down to Tchukur Bagh in a fertile little valley surrounded by mountains. We cross still another mountain range, whose foot is reached an hour east of Kelkieui. The country henceforward as far as Mut is open and rolling.

No. 4.

Mut [*Claudiopolis*]. *Epistyle block fifteen minutes southeast of Mut. The right side is weathered away. The left end corresponds with the joint between two stones, so that the beginning of the inscription was on another stone now lost. Copy.*



[Ὑπὸ? Λ. Σεπτιμίου Σε]β(ήρου?) Περτίνακος Σεβ(αστοῦ) καὶ Μάρκου
[Αὐρηλίου Ἀντωνείνου Καίσαρος κατ]εσκευάσθη καὶ τὸ τρίστοον τοῦ Μο-
[ἐπιμεληθέντος τοῦ] κ[υ?]ρίου ἡγεμόνος . . .

The Stoa mentioned in the inscription may possibly be identified in the ruins immediately southeast of Mut, among which a colonnade may easily be traced.

No. 5.

Mut. In a field belonging to Ali Bei, outside of the town on the north. Copy.[1]



[Τὸν δεῖνα] π[ρεσβευτὴν]
[Αὐτοκρά]τορος Καίσαρο[ς T.]
[Α]ἰλίου Ἀδριανοῦ Ἀντωνείν[ου]
[Σε]β(αστοῦ) Εὐσεβ(οῦς) π(ατρὸς) π(ατρίδος)
καὶ ἀντιστράτη[γον]
[καὶ . . .] τὸν [ἀγνότατον καὶ . . .]

No. 6.

Mut. In the pavement of the Ziyaret behind the Djami. Copy.



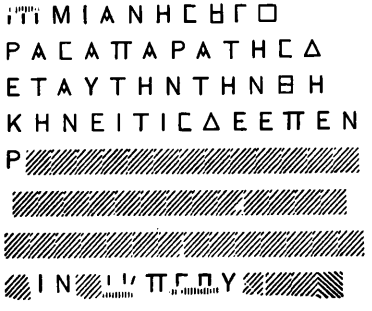
[1] In line 4, TH are in ligature.

[Διοσ]κουρίδης Τρο-
[φίμου . . . . ἑαυ-]
τῷ καὶ Νείκ[η τ]ῇ [γυ-]
ναικὶ καὶ Δομνείνῳ·
ἄλλῳ δὲ (οὐδε)νὶ ἔξον εἶ-
ναι ἢ δώσει τῷ ταμείῳ
[τὰ καὶ τὰ δηνάρια].

The omission in line 5 is a mistake of the engraver.

No. 7.

Mut. Tombstone in the doorway of the Djami. Copy.



. . . μιανης [ἠ]γό-
ρασα παρὰ τῆσδ-
ε ταύτην τὴν θή-
κην· εἴ τις δὲ ἐπεν-
[βάλοι κ.τ.λ.].

No. 8.

Mut. Panel on a sarcophagus in the ancient cemetery south-west of the Stoa. Copy.

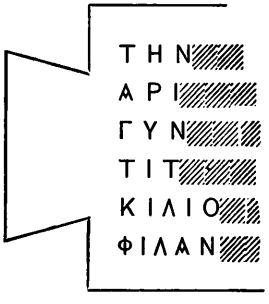


. . . . . .

αὐτῆς· ἕτερο[ς] δὲ,
ὃς ἂν θελήσι κατ(α)-
θέσθ[ε], [ἀπο]δώσι τῷ
ταμίῳ [τὰ καὶ τὰ δηνάρια].

No. 9.

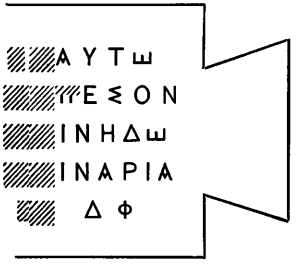
Mut. In the pavement of the Ziyaret, behind the Djami. Copy.



τηv . . .
'Αρι . . .
γυν[αῖκα]
Τίτ.ου Και-]
κιλίο[υ
φίλαν[δρον]

No. 10.

Mut. In the pavement of the Ziyaret, behind the Djami. Copy.



[Ὅ δεῖνα ἐποίησεν ἑ]αυτῷ·
[ἄλλῳ δὲ οὐδενὶ] ἔ[ξ]ον
[ἔσται ἐπενβαλε]ῖν ἢ δώ-
[σει τῷ ταμείῳ δη]νάρια
,δφ΄

May 25. Leaving Mut for Grauvga (8 h. 6 m.), we pass Balabanlü (28 m.). The country is hilly, but the road descends gently until the valley of the Pirindj Su is reached. Hence we go west past Yapkündji, to a point on the Gök Su, opposite Kadikieui (1 h. 39 m.). I will state here that the name given by Fischer to this river, Buzakdje Tchai, is wrong. No one at any point on the river (and I have traced it almost to its source; see below) knows it by any other name than Gök Su, so that both the large branches are called Gök Su, a name which is still applied to the river from the confluence of these two branches to the sea.

From this point we go up the left bank of the Gök Su for nearly two hours, until a point is reached where the river has to force its way through a deep, narrow cañon, called Tcholla Kapusu. This cañon compels the ascent of the spur of the mountain, which ends at Tcholla Kapusu. We missed the direct road to Grauvga, and after discovering our mistake, we were compelled to go through the pathless woods to the river. We then ascended the river until the bridge — the Grauvga crossing — was reached.

The mountain given by Fischer as Marash Dagh is, more properly speaking, Magharas Dagh, *i.e.*, Cave Mountain. A more important matter is, that Fischer puts it on the wrong side of the Gök Su. It is on the right bank of the Gök Su, and is the southernmost outlier of the Great Ala Dagh range, which, under a variety of names, extends from here to Kalün Aghyl Dagh. The mountain on the left bank of the Gök Su is named Zartavul Yakasü; it is a lofty range, but without any peaks rising prominently above the general backbone of the mountain. Top Gedik is not a peak, as on Fischer's map, but a real *Gedik*, that is, a broad saddle, or pass. Top Gedik lies immediately north of Magharas Dagh. The names of the other peaks in the same range will be given hereafter.

Grauvga is situated on a hill at the foot of the mountain, 31 m. from the bridge; the valley is wide at this point.

May 26. Grauvga to Maliya Budjaghü, 4 h. 37 m. Leaving Grauvga, we recross the Gök Su and begin the ascent of Zartavul Yakasü. For the first two hours the path lay through a wooded country, crossing some outlying ridges of Zartavul Yakasü, and passing along the backbone of others. At Kertmen the real foot of Zartavul Yakasü is reached. Henceforward the ascent is very steep. Before reaching Fenk Budjaghü, we traverse an elevated plateau. Ahead of us the mountain rises up perpendicularly, and forms a great natural theatre. The Turkish name for this phenomenon is Budjak, and the village situated in this theatre is called Fenk Budjaghü. Crossing the southern end of this Budjak,[1] in about one hour we reach Maliya Budjaghü, which is similar to that of Fenk, but much larger. I began to ask for the Mahileh of Fischer's map at Mara and elsewhere after-

[1] Strictly speaking, Budjak means "a distant, out-of-the-way corner." Bessarabia, while a part of the Ottoman Empire, was called Budjak.

wards. No one knew anything about it; but at Mut some one mentioned Maliya Budjaghü as being in all probability the place I was inquiring about. I am convinced that it is so.

May 27. Fenk Budjaghü to Kozlu Budjak, 6 h. 36 m. Leaving Fenk Budjaghü we follow the road leading to Karaman, cross a number of low ridges that run off from the backbone of the mountain, and pass a third Budjak, whose name I could not ascertain owing to the total absence of men. The road does not cross the backbone of the mountain at once, but slopes up along the western side in many zigzags, now crossing a ridge, now ascending a little grassy valley. We pass Zartavul Khan (the Tachtaul Khan of Fischer's map), and in *five* hours after leaving Fenk Budjaghü, we reach the final summit of Zartavul Yakasü at Dikili Bel. Thus the ascent from Tcholla Kapusu to Dikili Bel cannot be much less than twenty-five miles. From Dikili Bel the descent is very gentle, and corresponds in no manner to the tremendous rise from the valley of the Gök Su to Dikili Bel. Indeed, Dikili Bel is but little elevated above the surrounding country that stretches away to the north; hence the summit of the Taurus at this point corresponds to all intents and purposes with the level of the great elevated plateau which comprises Karaman, Eregli, Konia, Ak Serai, and the Tatta Göl region.

The night we spent at Kozlu Budjak. Both Dovgandos and Massara are wrongly located by Fischer. They are on the road from Karaman to Konia, and not south of Karaman.

May 28. Kozlu Budjak to Karaman, 5 h. 12 m. From Kozlu Budjak we traverse an elevated open country to Lale. Here we found numerous rock-cut dwellings, situated mainly on the western bluff of the *dere*, in which Lale is situated. Thence, by way of Gödje and Fisandin (the Pizando of Fischer's map), to Karaman, fixing the water-courses and *deres* as far as I could.

May 29. Karaman to Ibrala, 5 h. 36 m. Karaman is on the edge of the plain. We cross a rolling country about east to Ibrala, a large village in a *dere*, with delightful surroundings of trees, grass, and water.

May 30. Ibrala to Serai, 9 h. 31 m. The whole day was spent in a hunt for ruins said to exist at certain points; but they turned out to be either sheepfolds, or at best abandoned Turkish villages. Leaving Ibrala, we ascend south of east, to an elevated plateau,

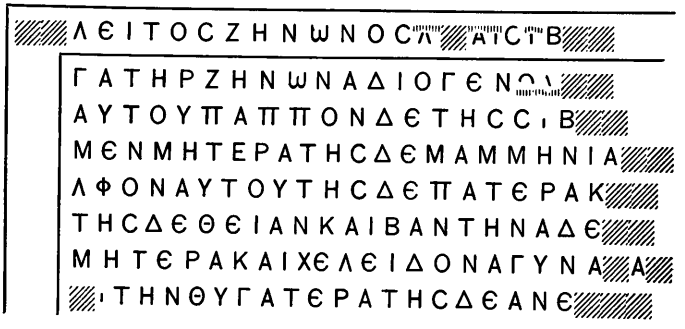
rough, rolling, and wholly barren. At Orsala Tchiftligi we again reach the southern edge of the plain, and cross it to Höyük Burunu, at the foot of the low mountain range which stretches forward towards Kara Dagh, where we found sarcophagi. Thence we go east, past Kassaboghlu Baghtchesi, to Serai. Serai is a summer village of Divli. It consists entirely of caves; the villagers have built no houses whatever, either for themselves or for their animals. A stratum of limestone, about two and a half or three feet thick, overlies a thicker stratum of tufa, which, being very soft, is easily excavated. The low but still slightly elevated plateau is intersected by a series of ravines in such wise that bluffs with southern exposure are abundant. In these low bluffs the dwellings have been dug out, the limestone stratum serving as a roof. I have seen such dwellings in various other parts of Asia Minor, as at Selme, Soghanlü Deresi, throughout the whole region of Udjessar, and recently at Lale; but there the dwellings have always needed some artificial walling about the doors. At Serai, however, doors are entirely dispensed with, as the prevailing winds are from the north, and hence the dwellings are warm and comfortable without doors.

June 1. Serai to Ambar Arasü (Serpek), 3 h. 1 m. We travel northwest, following down the Divli Tchai to Zeïniniñ Öreni, where are the ruins of a Byzantine church, as numerous drums of columns, some of which have crosses and arabesques, bear witness. Hence we go north to Kalekieui; then, leaving the Divli Tchai on our left, we turn east to Serpek, a village called also Ambar Arasü. I made arrangements to have the great white marble tomb excavated, which Davis (*Life in Asiatic Turkey*, p. 280) had actually excavated;[1] but at the last moment the village priest asked me for my firman, and as I did not have one for digging, I was compelled to give up my plan of examining the tomb. Its fame is sung far and wide; it is now completely buried beneath a street. There are considerable traces of an ancient town here. The site was thought to be that of Derbe, as long as Lystra was supposed to be at Bin Bir Kalesi; but I found Lystra at Khatün Serai (see No. 242), and I incline to the opinion that Serpek (Ambar Arasü) can no longer be regarded as Derbe.

[1] Sir C. Wilson and W. M. Ramsay also opened up this very large sarcophagus in 1882.

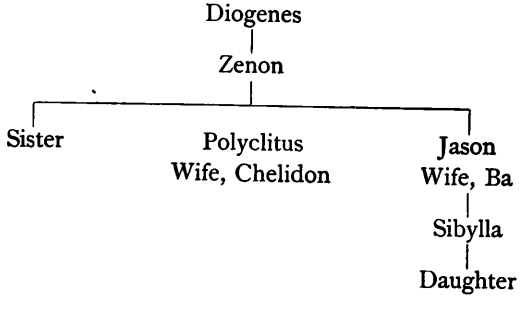
No. 11.

Serpek, called also Ambar Arasü. Bulletin de Correspondance Hellénique, 1886, *p.* 513 (*see foot-note to No.* 18). *Copy and impression.*



[Πολύκ]λειτος Ζήνωνος [κ]αὶ Σ[ι]β[ύλλα? ἡ θυ-]
γάτηρ Ζήνωνα Διογέν[ους, πατέρα μὲν]
αὐτοῦ πάππον δὲ τῆς Σιβ[ύλλας, καὶ . . . αὐτοῦ]
μὲν μητέρα τῆς δὲ μάμμην, Ἰά[σονα δὲ ἀδε-]
λφὸν αὐτοῦ τῆς δὲ πατέρα, κ[αὶ . . . ἀδελφὴν αὐτοῦ]
τῆς δὲ θείαν, καὶ Βὰν τὴν ἀδε[λφὴν αὐτοῦ τῆς δὲ]
μητέρα, καὶ Χελειδόνα γυνα[ῖκ]α [αὐτοῦ, καὶ . . .]
. . . τὴν θυγατέρα τῆσδε ἀνέ[στησαν].

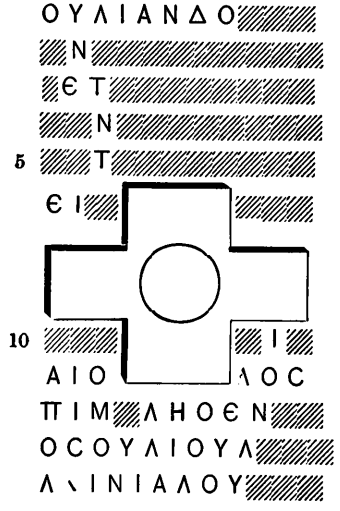
The family tree seems to be this:



Polyclitus adopted Sibylla. If ἀδελφήν in line 6 is used strictly, Jason must have married his sister, — an interesting survival of a primitive custom.

No. 12.

Serpek (Ambar Arasü). In the wall of a house. Copy.



1 [Ἰ]ουλίαν Δό[μ-] . .
2 [να]ν . . . . . .

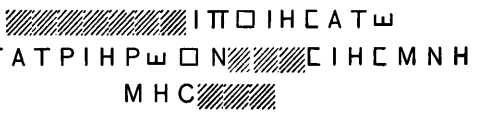
11 . . . . . [ἐ-]
12 πιμ[ϵ]λη[θ]ϵν[τ-]
13 ος (Ἰ)ουλίου . . .

Lines 1–2 give the date, about 200–210 A.D. A round hole and a cross-shaped socket have been hewn in the centre of the stone.

From Serpek I went east (1 h. 3 m.), past Hadji Hassaniñ Obasü (Oba = *nomad village*), to a sepulchre in the cliffs overhanging Ak Göl, and not far from the great Düden, or katabothra of the lake.

No. 13.

Tomb in the mountain side abutting on Ak Göl, one hour east of Ambar Arasü (Serpek). Copy.



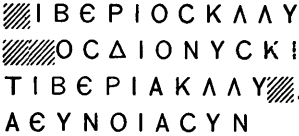
[Ὁ δεῖνα ἐ]ποίησα τῷ
πατρὶ ἡρῷον . . . μνή-
μης [χάριν].

June 2. Serpek to Sidivre, 5 h. 10 m. We returned from Serpek to Kalekieui. The Divli Tchai, which flows north of west, is divided above Kalekieui for purposes of irrigation, and is finally entirely used up in this way. In the bridge over the Divli Tchai are some stones belonging to a Byzantine church. We travel northwest to Kara Agatch, and then southwest, through a low, wide pass in the mountain range, which finally ends in the mass of Kara Dagh. Once through these low mountains, we head south of west, along the mountain slopes, with the plain of Karaman on our left, to Sidivre.

Sidivre is situated in a vast swamp, which must make the village difficult of approach in winter. The swamp is formed by the water of the Ibrala Tchai, which has no outlet, inasmuch as the plain rises gently from this point in the direction of Kara Dagh. Still a part of the water of the Ibrala Tchai does actually pass through Sidivre; how far it goes I cannot tell, but think it must be lost immediately north of that place.

No. 14.

Sidivre. Small cippus. Copy.



[Τ]ιβέριος Κλ[α]ύ-
[δι]ος Διονύσι[ος]
Τιβερίᾳ Κλ[α]υ[δί-]
ᾳ Εὐνοίᾳ συν-
βίῳ μνήμη[ς]
ἕνεκεν.

No. 15.

Sidivre. In the wall of a house. Copy.[1]

[illegible]ΕΝΕΑΥ[illegible]ΚΑΙ[illegible]ΙΑΝΟΡΙΑΠΔΡΙ
ΤΟΙCCΥΝΓΕΝΕΥCΙΚΑΙΑΝΧΙCΤΕΥCΙΠΑCΙΕΝΟΡΚΙC
ΕCΘΑΙΤΟΥΜΝΗΜΙΟΥΤΟΥΚΑΙΜΗΒΙΑCΖΕC
ΛΙΤΟΥΤωΚΑΤΑΦΡΟΝΗCΗ [Uncut space; line is complete.]
ΙΗΑΡΙΑΜΥΡΙΑΔΙCΧΙΛΙΑΠΕΝΤΑΚΟCΙ

[Ἡ δεῖνα ἐποίησ]εν ἑαυ[τῇ] καὶ [. . . . . Β]ιάνορι
ἀ[ν]δρὶ· [ἐπέταξε]
[δὲ] τοῖς συνγενεῦσι καὶ ἀνχιστεῦσι πᾶσι ἐνορκίο[ις οὖσι]
[φείδ]εσθαι τοῦ μνημίου τούτου καὶ μὴ βιά⟨σ⟩ζεσ[θαι].
[ὃς δὲ κα]ὶ τούτ(ου) καταφρονήσῃ,
[τῷ ταμείῳ δη]νάρια μύρια δισχίλια πεντακόσι[α
ἀποδώσει].

June 3. From Sidivre we cross the plain to Karaman (2 h. 39 m.), passing Djen Hassanüñ Tchiftligi.

June 4. Karaman to Bosola, 5 h. 17 m. Leaving Karaman (the ancient Laranda), we head north of west to Ilisra. The country is a rolling plain.

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[1] Ligatures occur in line 2, ΝΓ, ΝΕ, Ν□Ρ; in 3, ΜΗΒ; in 4, ΝΗC.

No. 16.

Ilisra. Byzantine window-support in the cemetery. Copy.

Є Y X H
M A P
T Y P
O Y

εὐχὴ
Μαρ-
τ[υ]ρ(ί)
ου.

Leaving Ilisra, the Ilistra of antiquity, we continue in the same direction to Kassaba (1 h. 2 m.), traversing a country which gradually grows more undulating. Kassaba is a walled town belonging to the early Turkish period, but still not without traces of classical antiquity.

No. 17.

Kassaba. Ruins of a mausoleum about five minutes east of the town on the roadside. See C. I. G., 4009 *b, from a copy of Hamilton. Copy.*

[Standing figure.]

TATACBABOOVNANAOYAϩAIΘYΓATPI
IЄPICCACΠAYTHNANЄCTHCЄNKAΠM
MAΘINTHNЄAYTHCANЄϒIAN
MNHMHCXAPINOMOIωC
ANЄCTHCЄN

[Six standing figures.]

KAINЄICIωNKAIBANBABO
OYΓATЄPA

Ταταῖς Βαβόο[υ] Νάνᾳ Οὐάξᾳ θυγατρὶ
ἱερίσσᾳ [ἐ]π' αὐτὴν ἀνέστησεν κα[ὶ Ἰ]μ-
μάθιν [τ]ὴν ἑαυτῆς ἀνεψιὰν
μνήμης χάριν ὁμοίως
ἀνέστησεν.

καὶ Νεισίων καὶ Βὰν Βαβό[ου]
θυγατέρα.

Line 2. I can find the form ἱέρισσα nowhere else.

Line 6. Νεισίων is probably a variation of Νήσιων, a name somewhat common in this region; for instance at Bin Bir Kilisse *C. I. G.*, 4009, d.

From Kassaba our direction continues the same; the country rises gently all the while, and maintains an undulating character up to Bosola (1 h. 16 m.). The mountain called Hadji Baba Dagh on Fischer's map is called indifferently Hadji Baba and Bosola Dagh. Bosola is situated near its foot. The ruins at Bosola cover a considerable extent of ground; among them may be mentioned a dilapidated mosque of the Seldjuk period.

No. 18.

Bosola. A ruined tomb. By the side of the inscription is a small fragment of a statue, which no doubt belonged to one of those referred to in the inscription. See C. I. G., 4009 *c, from a faulty copy of Hamilton.* Bulletin de Correspondance Hellénique, 1886, *p.* 512. *Copy.*[1]

[1] The article in the *Bulletin de Correspondance Hellénique* for December, 1886, gives several of the inscriptions here published, viz., Nos. 18, 20–23, 25–29, 37–39, and also 11. The *Bulletin* reached me only in February, 1887, when the inscriptions were already in type. I have retained them because there are slight errors in some of them as they are given in the *Bulletin*, and because it seems advisable that the inscriptions of the district be kept together as far as may be feasible.

ΒΑΒΟΑC ΟΥΑΒΒΑCΙΟC
ΑΝЄCΤΗCЄΝЄΑΥΤΟΝ
ΚΑΙΚΑΜΑΤΗΝΜΑΡΙΟΥ
ΤΗΝΓΥΝΑΙΚΑΑΥΤΟΥ
ΤЄΙΜΗCΧΑΡΙΝ

Βαβόας Οὐαββάσιος
ἀνέστησεν ἑαυτὸν
καὶ Καμάτην Μαρίου
τὴν γυναῖκα αὐτοῦ
τειμῆς χάριν.

No. 19.

Bosola. Copy.

[illegible]ΛΟΝΓЄΙΝΟCΚΑΙΓΟΥЄΤΤΙΟCΑΚΥΛΑC[illegible]
[illegible]ΙЄΙΝΟCΙΠΠЄΥC[illegible]ΙΛΗCΒΙΑΛΛΙΚΗCΑΙ[illegible]
[illegible]ΟΛΙΟΝΛΟΝΓЄΙΝΟΝΟΥЄΤΡΑΝΟΝΠΡΑΙΤΩΡΙ[illegible]Ν[illegible]
[illegible]ΝΚΛΗΡΟΝΟΜΗΘЄΝΤΑΥΠΑΥΤΩΝΚΑΘΩC[illegible]
5 [illegible]ΡΟΝΟΜΗΘЄΙCΛΟΝΓЄΙΝΟCΔΙЄΤЄΤΑ[illegible]

. . . Λονγεῖνος καὶ [Γ.] Οὐέτ[τ]ιος Ἀκύλας . . .
. . . [Λονγ]εῖνος ἱππεὺς [εἴ]λης β′ [Γ]αλλικῆς . . .
. . . λιον Λονγεῖνον Οὐέτρανον πραιτώρι[ο]ν . . .
. . . ν κληρονομηθέντα ὑπ᾽ αὐτῶν καθὼς [ὁ? κλη-]
ρονομηθεὶς Λονγεῖνος διετέ[τ]α[κτο].

The gap at the beginning of line 5 was never filled; the stone is whole and uncut at that place.

June 5. Bosola to Almassen, 3 h. 36 m. Forty minutes west of Bosola is Losta [called also Zosta]. I consider that the ruins of Bosola and Losta, being so near together, represent one and the same ancient city. This city I should like to call Derbe. Stephanus Byzantinus says Derbe was a fortress of Isauria, a designation which would suit this site well enough. Of course, little can be argued from St. Paul's itinerary as to the site of Derbe,

but in reading the account, one is impressed with the idea that Derbe cannot be far from Lystra, and Lystra has been found to be at Khatün Serai.

No. 20.

Losta (Zosta), half an hour to the northwestward of Bosola, on the road from Karaman to Konia. Black stone lying outside of the wall enclosing the Djami. The letters are faint. Bulletin de Correspondance Hellénique, 1886, *p.* 511. *Copy.*

IMPCAESMA
RCOANTONIO
CORDIANOAV
CPPPROVINC
IEISAVR

Imp(eratori) C[a]es(ari) M[a-]
rco Antonio
[G]ordiano Au-
[g](usto) p(atri) [p](atriae) Provinc-
i[a] Isaur[ia].

No. 21.

Losta (Zosta). In the yard of a house. Bulletin de Correspondance Hellénique, 1886, *p.* 511. *Copy and impression.*

T. ΚΑΙΓΑΙΟC
ΑΔΕΛΦΟΙ
ΛΥCΤΡΕΙC
ΕΠΟΙΗCΑΝ

Τ. καὶ Γάϊος
ἀδελφοὶ
Λυστρεῖς
ἐποίησαν.

No. 22.

Losta (Zosta). On a column supporting the vestibule of the Djami. Bulletin de Correspondance Hellénique, 1886, *p.* 510. *Copy.*

ΟΙЄCΤΗCΤЄ
ΚΛΙΚΟCЄΙCΚΑΙ
ΑΛЄ ξ ΑΝΔΡΟC
ΟΥΠΡΑΜΟΥCΙΟC
ΥΙΟΙΟΥΠΡΑΜΟΥCΙΝ
CΥΩΤΟΝΚΛΙΜΟΥΛΙΝ
ΤΟΝΠΑΤЄΡΑΑΥΤΩΝ
ΑΝЄCΤΗCΑΝΑΡЄΤΗC
ΤЄΚΑΙЄΥΝΟΙΑCЄ
ΝЄΚЄΝ

'Ο[ρ]έστης τε
κ[α]ὶ Κόσεις καὶ
'Αλέξανδρος
Οὐπραμούσιος
υἱοὶ Οὐπραμοῦσιν
[Ο]ὐω? τὸν κ[α]ὶ Μοῦλιν
τὸν πατέρα αὐτῶν
ἀνέστησαν ἀρετῆς
τε καὶ εὐνοίας ἕ-
νεκεν.

We have here a collection of Isaurian or Lycaonian names of natives; the accents are of course uncertain.

No. 23.

Losta (*Zosta*). *In the wall of the Djami.* Bulletin de Correspondance Hellénique, 1886, *p.* 511. *Copy.*

ΟΥΜΜΑΧΙΝΕΚΟC
ΜΗCΕΝΟΠΑ
ΤΗΡΑΥΤΟΥ[illegible]
ΥΓΡΑΝΟCΔΙΔΑ
CΚΑΛΟCΜΝΗΜΗ
CΧΑΡΙΝ

Οὔμμαχιν ἐκόσ-
μησεν ὁ πα-
τὴρ αὐτοῦ E-(?)
ύγρανος[1] διδά-
σκαλος μνήμη-
ς χάριν.

No. 24.

Losta (*Zosta*). *In the wall of a house. Copy.*

[illegible]ΘΙΤΑΙΜΝΗΜΑΤΙΤΩΔΕΝΕΟC
ΤΡΙΕΤΗCΕΡΑΤΟCΠΑΙCΤΗΛΕΦCC
ΟCΚΑΛΟCΩΝΠΑΠΙΑCΠΑΤΗΡΤΗΛΕ
ΦΟΝΥΙΟΝ
ΜΝΗΜΗC
ΧΑΡΙΝ

[1] The *Bulletin* reads Εὐγράφιος.

[τέ]θ(ε)ιται μνῆμα Τίτῳ Δένεος
τριέτης ἐρατὸς παῖς Τήλεφος,
ὃς καλὸς ὢν Παπίας πατὴρ Τήλε-
φον υἱὸν
μνήμης
χάριν.

No. 25.

Losta (*Zosta*). *In the Mussafir Oda of Yaya Tchaush.* Bulletin de Correspondance Hellénique, 1886, *p.* 509. *Copy.*

Τ Ι Τ [illegible] Ε Ξ Τ Ε Ι Λ Ι Ω Ι
Τ Ι Τ Ο Υ Υ Ι Ω Ι Α Β Ι Α
Ο Υ Ε Τ Ρ Α Ν Ω Λ Ε Γ Ε
Ω Ν Ο C ¯C Ι Α Γ Τ Η C
Ν Ο Ν Ν Ο C Ν Η C Ι Ο C
Τ Ε Ι Μ Η C Χ Α Ρ Ι Ν

Τίτ[ῳ Σ]εξτειλίωι,
Τίτου υἱῶι, (Φ)αβίᾳ,
Οὐετράνῳ λεγ[έ-]
ωνος [τετ]ά[ρ]της
Νόννος Νήσιος
τειμῆς χάριν.

No. 26.

Losta (*Zosta*). *Epistyle block adjoining the old ruined Djami.* Bulletin de Correspondance Hellénique, 1886, *p.* 510. *Copy.*

[illegible] Υ Κ Ι Ο C Α Ν Ε C Τ Η C Ε Τ Η Λ Ε Φ Ο Ν Κ Α Ι Μ Α Ρ Κ Ο Ν Κ Α Ι C Ε Ƶ Τ Ο [illegible]
[illegible] Ε Α Υ Τ Ο Ν Α Ε Τ Ο Ν Κ Α Ι Α Μ Μ Ο Υ Κ Ι Ν Β Α Β Ο Ο Υ [illegible] Τ Ο Ν Π [illegible]
[illegible] Α Ε Τ Ο Ν Τ Ε Ι Μ Η C Χ Α Ρ Ι Ν [illegible]

[Λ]ούκιος ἀνέστησε Τήλεφον καὶ Μάρκον καὶ Σέξτο[ν
[καὶ] ἑαυτὸν ἀετὸν καὶ Ἄμμουκιν Βαβόου τὸν π[ατέρα]
ἀετὸν τειμῆς χάριν.

No. 27.

Losta (*Zosta*). *Epistyle block by a ruined tomb five minutes west of the village.* Bulletin de Correspondance Hellénique, 1886, *p.* 509. *Copy.*

ΜΝΟΝΕΧΟΥCΑΒΙΟΝΑΙΛΙΟΝΦΛΑΟΥΙΟΝΔΗΜΗΤΡΙΟΝΤΟΙ
ΤΟΙΟΥΤΩΜΝΗΜΗCΧΑΡΙΝΕCΤΕΦΑΝΩCΕΝ

[. . . σε]μνὸν ἔχουσα βίον Αἴλιον Φλάουιον Δημήτριον τοι
[ ]ω τοιούτῳ μνήμης χάρω ἐστεφάνωσ[ε]ν.

No. 28.

Losta (*Zosta*). *Epistyle block by the last.* Bulletin de Correspondance Hellénique, 1886, *p.* 509. *Copy.*

CΙΟΥΛΙΟCΡΟΥΦΟCΟΥΕΤΡΑΝΟC

[Γάϊο]ς Ἰούλιος Ῥοῦφος Οὐέτρανος.

No. 29.

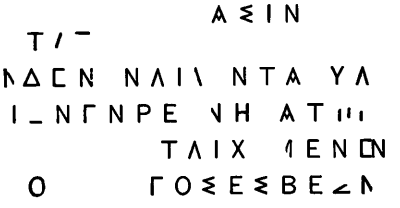
Losta (*Zosta*). *Cippus in the wall of the Djami.* Bulletin de Correspondance Hellénique, 1886, *p.* 510. *Copy and impression.*

ΗΛΙΚΑCΕΑΥΤΗCΑC·Υ
ΠΕΡΒΟΛΙΗΔΕΤΟΚΗΑC
ΟΥΝΟΜΑΔΗΡΑΚΛΕ
ΩΝΥΟCΕΡΜΕΡΩΤΟC
ΙΑΤΡΟΥ

Ἡλίκας ἐ[λ]ύ[π]ησας ὑπερβολίῃ δὲ τοκῆας,
οὔνομα δ' Ἡρακλέων υἱὸς Ἑρμέρωτος ἰατροῦ.

No. 30.

Losta (Zosta). Cippus in the cemetery five minutes east of the village; very badly defaced. Copy.



No. 31.

Losta (Zosta). In the wall of the Djami. Copy.



φιλο[σ]το[ργία?]

No. 32.

Losta (Zosta). In the wall of the Djami. Copy.



From Losta we head northwest, through a country still undulating, and, for the most part, uncultivated, to Güdelissin. Here a large mound, in every way similar to the Assyrian Tels, shows many traces of an ancient village or town. Most of the remains must be referred to Christian influence. Here the mountains which run off west-northwest from Hadji Baba Dagh turn suddenly at right angles toward Almassen. Güdelissin is situated on the edge of the plain of Kara Señir, and here the dreary undulating country, which stretches from the neighborhood of Ilisra to this point, ceases. From Güdelissin we go on northward to Ütch Kilisse, where there are many traces of at least one immense Christian structure, no doubt a church.

No. 33.

Ütch Kilisse. Copy.

A N K Є I B A P I N

From Ütch Kilisse we head south of west to Kara Señir (56 m.), crossing the plain. Kara Señir is situated at the extreme southeast end of Abbas Dagh.

No. 34.

Kara Señir. In the wall of the Djami. Copy.

N O T T I C K A I
Є K O C Μ H C A N K P I C Π O
N T O N A Δ Є Λ Φ O N A Y T Ω N
C X

Νόττις καὶ [ὁ δεῖνα]
ἐκόσμησαν Κρίσπο-
ν τὸν ἀδελφὸν αὐτῶν
[μνήμη]ς χ[άριν].

No. 35.

Kara Señir. In the wall of a house, and so walled in that the right side is out of reach. Copy.



No. 36.

Kara Señir. Cippus at the corner of a house. Copy.

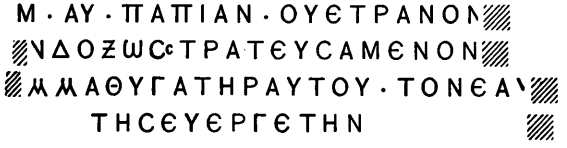


Ῥη(γ)εῖνος ἀνέ[στησεν]
μ[νήμης χάριν].

From Kara Señir we go south across the plain to Almassen (31 m.), which is situated at the foot of Kuyusu Dagh toward the north.

No. 37.

Almassen. Broken cippus near the Djami. Bulletin de Correspondance Hellénique, 1886, *p.* 508. *Copy.*



Μ. Αὐ(ρ). Παπίαν Οὐέτρανο[ν]
[ἐν]δόξως στρατευσάμενον
[Ἴ]μμα θυγάτηρ αὐτοῦ τὸν ἑα[υ-]
τῆς εὐεργέτην.

No. 38.

Almassen. *Cippus near the Djami.* Bulletin de Correspondance Hellénique, 1886, *p.* 508. *Copy.*

ΑΝΤΩΝΙΟΣΚΑΠΙΝΤ▨
ΕΣΤΗΣΑΝΤΟΝΠΑΤΣ▨
ΤΩΝΟΥΑΛΕΝΤΑΜΝΗΜΗ▨

Ἀντώνιος κα[ὶ Πό]ντ[ιος? ἀν-]
έστησαν τὸν πατ[έρα αὐ-]
τῶν Οὐάλεντα μνήμη[ς χάριν].

No. 39.

Almassen. *Cippus used as a step to a door.* Bulletin de Correspondance Hellénique, 1886, *p.* 508. *Copy.*

▨ΙΝΑΤΕΟΥΘΥΓΑΤΗΡΝΟΥ▨
▨ΟΝΙΜΜΟΥΛΙΟΣΤΟΝΑΝ▨
▨ΡΑΑΥΤΗΣΑΝΕΣΤΗΣΕΝ
ΜΝΗΜΗΣΧΑΡΙΝ

[Ἡ δεῖνα . . .]ινατέου θυγάτηρ Νο[ῦ-]
[νν]ον Ἰμμούλιος τὸν ἄν[δ-]
ρα αὐτῆς ἀνέστησεν
μνήμης χάριν.

With the name Ἰμμοῦλις compare Μοῦλις in No. 22.

No. 40.

Almassen. Cippus lying at the side of a street. Copy.

ΤΙΒЄΡΙΟCΚΛΑΥΔΙΟCΟ
ΥЄΤΡΑΠΑΤΗΡΚΑΙΑΤΙΑΙ
ΔΙΙ·ΙΓЄΝΟΥΑΜΗΤΗΝЄ
ΚΟCΜΗCΑΝΑΤΙΛΙΑΝ
ΜΑΡΤΙΝΑΝΘΥΓΑΤЄΡΑ
ЄΤΩΝ ΙЄ

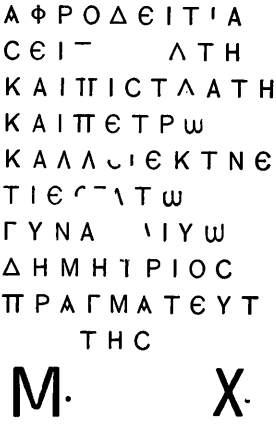
[Wreath.]

ΠΑΡΘЄΝΑΝΑΠΟΔΑ
ΙΑCΤΙΜΗCΧΑΡΙΝ

Τιβέριος Κλαύδιος Ο- .
ὑέτρα(νος) πατὴρ καὶ Ἀτι[λί-]
[α] Ἰ[ν]γένουα μήτη(ρ) ἐ-
κόσμησαν Ἀτιλίαν
Μαρτίναν θυγατέρα
ἐτῶν ιε'
παρθέν(ο)ν ἀπὸ δα . . .
. . . ιας τιμῆς χάριν.

No. 41.

Almassen. In the wall enclosing a yard. Very badly defaced. Copy.



'Αφροδει[σ]ίᾳ
Σειι . . . α τῇ
καὶ [Π]ισταλάτῃ?
καὶ Πέτρῳ
Καλλ . . .
τ[ῇ] ἑ[αυ]τ(οῦ)
γυνα[ικὶ κα]ὶ υἱῷ
Δημή[τ]ριος
πραγματευ[τ-]
τῆς
μ(νήμης) χ(άριν).

Demetrios and Aphrodisia were the parents of Petros.

No. 42.

Almassen. Large cippus near the Djami; so badly defaced that nothing can be made of it. Copy.

M · A N T Ꞷ N I O C K A I C A N
H C M I ⁻ Δ T ⁻ A N N O
Ɔ K A ᑕ (I Є I ᑐ \ \ H N

No. 43.

Almassen. Near the Mussafir Oda. Almost totally defaced. Copy.

A V K T O

June 6. Almassen to Küz Ören, 5 h. 59 m. From Almassen we cross a ridge to Göz Puñar (34 m.), and then pass through a rough, hilly country to Armassun (36 m.). This village is situated at the mouth of a Boghaz, immediately at the foot of Kuyusu Dagh. The remains seem to be entirely Christian.

No. 44.

Armassun. Stele in the wall of the house adjoining the Djami. Copy.

Π O Π Λ I O C O Y O Λ O Y M N I O C
P O Y Φ O C O Y O Λ O Y M N I A
K A M A T A K A I O Y O Λ ϐ
\ N I A Γ O Y Λ Λ Θ Є I T A I C
⁻ Λ T \

Πόπλιος Οὐολούμνιος
Ῥοῦφος Οὐολουμνίᾳ
Καμάτᾳ καὶ Οὐολου-
[μ]νίᾳ Γουλ[ά]θει ταῖς
[θυγα]τ[ράσιν?] . . .

No. 45.

Armassun. In the wall of the Djami. Copy.



[. . . Τρο-]
κόνδαν
καὶ Νέστο-
ρα ἀνέθη-
κεν μνή-
μης χάριν.

No. 46.

Armassun. In the wall of the Djami. Crosses on the stone indicate that the epitaph is that of a Christian. The reading is certain. Copy.



Μουίσας ἀνέστησεν [θυγατέρα]
αὐτοῦ Τικουαδειν?
μ(νήμης) χ(άριν).

The name Moses perhaps points to a Hebrew colony.

No. 47.

Armassun. In the wall of a house. Christian crosses. Copy.

ZHNWNΠAΠΠACWANAΨIW
M X

Ζήνων Πάππᾳ (τ)ῷ ἀν(ϵ)ψιῷ
μ(νήμης) χ(άριν).

I tried to read TWANEΨIW, but the reading is certain as given above.

No. 48.

Armassun. In the wall of the same house as the last. Christian crosses. Copy.

ΠOΠΛΛCOYANIA ΘYΓATPIAYTOY
M X

Ποπλ[ᾶ]ς Οὐανίᾳ θυγατρὶ αὐτοῦ
μ(νήμης) χ(άριν).

No. 49.

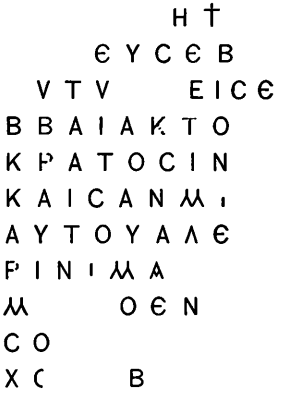
Armassun. In the wall of a fountain. Christian crosses. Copy.

OYATIAΛICϵKOCMHCϵN
ΔHTPIONYIONAYTHC

Οὐατιαλὶς ἐκόσμησεν
Δη[μή?]τριον υἱὸν αὐτῆς.

No. 50.

Armassun. In the wall of a house. The stone is very rough, and was never polished. The reading is uncertain. Copy.



[Αὐτοκράτορι Καίσαρι Γ. Αὐρ.
Οὐαλερίῳ Διοκλ]η[τ-]
[ιανῷ] Εὐσεβ(εῖ)
[Ε]ὐτυ[χ]εῖ Σε-
β(αστῷ) [κ]αὶ Α[ὐτ]ο.
κράτο[ρι]
Καίσα[ρι] Μ.
Αὐ[ρ]. Οὐαλε-
ρί[ῳ] Μα[ξι-]
μ[ιανῷ] Εὐ-
σ[εβεῖ] [Εὐτυ-]
χ[εῖ] Σ[ε]β(αστῷ).

The inscription seems to date between 286 and 292 A.D.

No. 51.

Armassun. At another fountain; the right side is beneath the water and inaccessible. Copy.



τ(ὸ)ν ἄνδρα.

No. 52.

Armassun. In the yard wall of a house. Very badly defaced. Copy.



From Armassun we traversed a rough, hilly country, to some extent wooded and here and there cultivated, to Mehemet Ali (1 h. 32 m.) and Yokarü Kotchash (53 m.).[1]

No. 53.

Yokarü Kotchash. In the wall of the Djami. In line 2, N *was omitted by the stonecutter between* H *and* M. *Copy.*



[1] Ramsay in *Mittheilungen*, 1885, p. 347, foot-note, denies the possibility of such a word as *Kotchash*, and would see in it a word compounded with Agatch. I have met with the name several times, and I state on the authority of an exceedingly intelligent Turkish Pasha that Kotchash is a common name for villages. It may be compounded either of Kotch Ash, *Ram Pass*, or Kotch Ash, *Ram Food*.

Νοῦννν(ν)ος καὶ Ὀρέσ[της]
ἀνέστησαν τὴ(ν) μητέρ[α]
μ(νήμης) χ(άριν).

The character of the country remains the same. We pass Ashagha Kotchash, and come to Böyük Boyalü (1 h. 2 m.). At this point we enter the open, woodless country; and a gentle descent brings us to Sari Oghlan Tchiftlik (31 m.) in the plain, which extends away to the south. A lateral valley runs off in a direction between Küz Ören (51 m.) and Göldjük. Küz Ören lies on the northern slope of Kara Tchal Dagh.

No. 54.

Küz Ören. Stone serving as a foundation for the wooden pillar of the vestibule of the Djami. Copy.

ΛΛΒ:ωΛC MN
H
MHCXAPIN

June 8. Küz Ören to Polat (8 h. 6 m.). Leaving Küz Ören I visited Göldjük (41 m.), where I found the ruins of a Græco-Roman village. Sarcophagi are abundant, and the lid of one is used as a watering-trough at the well.

No. 55.

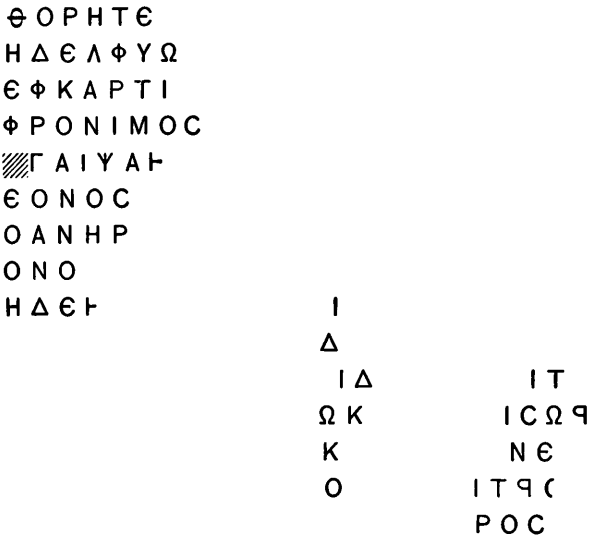
Göldjük. Stone on the well. Copy.

[illegible]CNΛIVIIA[illegible]
[illegible]ΠIЄYXHN

Leaving Göldjük we ascend a precipitous mountain in the direction of Tchokha Ören. On the mountain side near the ruins are the remains of what was once a long inscription.

No. 56.

Tchokha Ören. Letters are painted in white on the rock of the mountain side. The central part has been entirely destroyed by the dripping of rain; the right side also is almost effaced. Copy.



At Tchokha Ören there are traces of an ancient Christian village, situated in a beautiful little valley near the summit of Tchokha Dagh.

Saraidjik is on the western slope of the mountain; it is the site of a large, ancient village, which has left numerous traces to the present day.

The monogram of Christ, ☧, is frequent, not only on the stones of Saraidjik, but also on those of Almassen and Armassun (see Gardthausen: *Griechische Palaeographie*, p. 117; *C. I. L.*, III. 2878–80, and IV. p. 167; *Mémoires de l'Académie R. de Copenhague*, 5e série, 1877, p. 113). See No. 93.

No. 57.

Saraidjik. In the wall of a house. Copy.

ΝΑΝΝΑCΤΑΡΑ
CΙΟCΙЄΡЄΥCCЄΡΑ
ΠЄΟCΤΗCΚѠΜΗC
ЄΠΟΙΗCЄΝΤΑЄΡΓΑ
ЄΚΤѠΝΙΔΙѠΝ
ΑΠΠΑCΓΑΙΟΥ
ΛΑ¯ΥΠΟCΑΠΗΡΤΙCЄΝ

Νάννας Ταρά-
σιος ἱερεὺς Σερά-
πεος τῆς κώμης
ἐποίησεν τὰ ἔργα
ἐκ τῶν ἰδίων·
Ἄππας Γαΐου
λα[τ]ύπος ἀπήρτισεν.

While most of the remains at Saraidjik are certainly Christian, still this inscription shows that Paganism also had a foothold there.

No. 58.

Saraidjik. On a broken column near the Djami. The inscription is complete as it is given; nothing more was ever cut on this stone. The rest may have been on another column of the tomb. Copy.

ΚΑΙΠΑΥΛЄΙ
ΝΟΝΤΟΝЄΓ
ΓΟΝΜΝΗ
ΜΗCΧΑΡΙΝ

καὶ Παυλεῖ-
νον τὸν ἔγ-
γον(ον) μνή-
μης χάριν.

No. 59.

Saraidjik. In the wall of the Djami. Copy.

AYPTAPACICNANNAKAIAPAPA
ΘYΓATHPANЄCTЄCЄN
M· X·

Αὐρ. Ταράσις Νάννα καὶ Ἀράρα
θυγάτηρ ἀνέστεσεν
μ(νήμης) χ(άριν).

No. 60.

Saraidjik. In the wall of the Djami. Copy.

AYPKAICACINOCTAPA
ΠATЄPAAY [vacant] T·OY

Αὐρ. Καισάσινος Ταρά[σιν]
πατέρα αὐτοῦ [μ(νήμης) χ(άριν)].

At the first glance one is tempted to read Αὐρ(ήλιος) καὶ Σάσινος; but the αὐτοῦ makes it clear that there is but one dedicator, whose name must consequently be Αὐρ. Καισάσινος. See the following inscription.

No. 61.

Saraidjik. In the wall of the Djami. Copy.

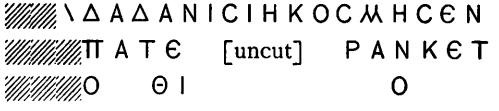


ΤΑΡΑCΙΝΚΑΔΑΚΑΙCΑCCΙΝΥΟΝ
ΟΥΑΛΙC [vacant] ΑΚΤΟΥ Μ· Χ·

[Ἐτείμησεν τὸν γλυκύτατον ἄνδρα?]
Ταράσιν Καδᾶ καὶ Σάσσιν υἱὸν
Οὐαλὶς Ἄκτου μ(νήμης) χ(άριν).

No. 62.

Saraidjik. In the wall of a house. No letters are wanting in the vacant places in the third line. Copy.



ΛΔΑΔΑΝΙCΙΗΚΟCΜΗCЄΝ
ΠΑΤЄ [uncut] ΡΑΝΚЄΤ
Ο ΘΙ Ο
ΝΟCΙCΑΥΡΙΚΟΥ

. . . . . ἠκόσμησεν
Πατέραν κὲ Τ-
[εμι]όθ[ε]ο[ν?]
[Ζήνω]νος? Ισαυρικοῦ.

No. 63.

Saraidjik. In the wall of the same house as the last. Copy.



ΑΥΡΙΙΙΙΙΙΟCCΝЄC
ΗΡΑΝΑΥΤЄΝΚΑΔΑΔΑΝΙΟCΜΧ

Αὐρ. . . . . .
. . . Καδᾶ Δάνιος μ(νήμης) χ(άριν).

The name is probably Δάνις, gen. Δάνιος, after the analogy of Ταράσις, gen. Ταράσιος. See below an inscription of Dulgerler, No. 128, where we also find a Καδᾶς Δάνις.

No. 64.

Saraidjik. In the wall of the Djami. Copy.

† M N H M H K O N Ѡ N O C [uncut] Λ I N

[A Lion.]

Μνήμη Κόνωνος.

No. 65.

Saraidjik. In the wall of the Djami. Copy.

Ꮒ C T H C Є N I
Ꭺ Π A N Λ Y T O Y

From Saraidjik the Tchokha Dagh slopes off gently to the great cañon of the Gök Su, forming in reality an elevated plateau. Nearly an hour beyond Yil Bei the edge of the plateau and the bluff of the cañon of the Gök Su is reached. Hence a descent of about half an hour brings us down to the Gök Su at Köprü Bashü.

About twenty minutes above Köprü Bashü, in the valley of the Gök Su, and on the left bank of the river, there is a remarkable sepulchre of a great hunter. The tomb is excavated out of a cone-like rock of irregular shape. The front of the tomb faces the river. It is divided horizontally into two fields; the upper field contains two square false windows, between which is depicted a hunting scene. A huntsman, with a bow and arrow, is in the act of letting fly at a wild goat; the animal has been brought to bay by a dog, and stands facing the barking dog and the hunter.

Immediately beneath the false windows is a line of division, drawn horizontally across the rock, thus dividing the front of the tomb into two stories. The square door of the tomb is in the centre of the

rock, immediately beneath the hunting scene. On the left of the door, from the standpoint of the spectator, is a warrior-huntsman mounted on a rampant horse. In his right hand he holds aloft over his head a spear, which he is in the act of hurling. Beneath the horse are four diminutive human figures; on the right of the spectator is an erect, naked male figure; on his left is an erect, headless female figure, with arms stretched out at right angles to her body. On the left of the woman lies a naked dead man, whose head is nearest the woman. In the background lies a second naked dead man; his head almost touches that of the standing male figure. The rest of the front of the tomb is filled with wild goats and dogs. The goats number ninety-eight, the dogs five. The side of the tomb on the right of the spectator contains two shields, and eight wild goats of larger size than those depicted on the front. The wild goat is still common in the Taurus.

Five minutes above this tomb the Gök Su emerges from a great cañon with almost perpendicular bluffs of solid rock. These bluffs contain rock-cut dwellings, or tombs, which are said to be inaccessible at the present day. The place bears the name of Ak Yapü, or Ak Kale.

The river is certainly called Gök Su by every one, and the cañon is Gök Deresi. Consequently the name given by Fischer to the river, Buzakdje Tchai, must be dropped. The people of this region know nothing of a Buzakdje Tchai. It is almost impossible to get correct information concerning the topography of the country from the villagers. Their ignorance of their immediate surroundings is astonishing; they rarely know the names of the mountains outside of their own little district, and not infrequently they have not so much as heard of villages only six hours distant from their own village. Owing to this fact, the work of the topographical traveller in this mountainous region is rendered most difficult.

The Gök Su is large, even here. Alata is not on this branch of the Gök Su at all, as Fischer thought, but is far south on the Alata Su, which flows in a northerly direction from Alata to a point three to four hours south of Ak Yapü, when it turns and flows eastward to unite with this branch of the Gök Su. Polat is on a level with Saraidjik and Yil Bei, the intervening district being an elevated plateau cut in two by the great cañon of Gök Su.

June 9. Polat, *via* Tamashalük, to Yer Köprü, 8 h. 55 m. A disastrous day, both for the writer personally, and for the topographical work.

The villagers of Polat told me that Dulgerler was only four hours distant, so I sent my men and luggage direct to Dulgerler, myself making a great detour to Tamashalük. On arriving at the latter place, I was informed that Dulgerler was a good day's march off. I make this statement to excuse myself for not having examined more closely the ruins at Tamashalük. In truth, I was so hurried that I had to pass through the villages between Tamashalük and Dulgerler without searching them closely for inscriptions, and without taking the bearings with the prismatic compass, a fact which, of course, destroyed to some extent the continuity of my route survey.

Tamashalük,[1] the Yaïla of Polat, is on the very summit of the Khadem range of mountains, where one would never think of looking for an ancient town, and yet the ruins show that one existed here. Among the ruins may be mentioned a theatre, the ruins perhaps of two temples of Zeus Astrenos (or of one temple and a Boule chamber; the point cannot be definitely settled without considerable excavation), a number of large mausolea, and an ancient cemetery with ornamental stelae, sarcophagi, lions, etc.

The theatre is not in the mountain-side, as was most usual in Greece, but is built up of well-hewn stones, and is situated on the very pinnacle of the mountain, whence the spectators had a view over a vast sea of mountains. It is very small; the diameter of the orchestra measures 5.20 m.; the diameter at the top of the bottom row of seats is 5.50 m.; the height of the seats is 0.42 m. Nine rows of seats still remain. The proscenium and the back of the theatre have been destroyed by the villagers of Polat, digging for money which they thought was buried beneath.

The length of the temple of Zeus inside is 18.55 m.; but owing to superincumbent débris the width cannot be determined. Immediately adjoining the temple of Zeus, on the west, are the ruins of a much larger building, whose dimensions and character cannot be determined without excavations.

The inscriptions found here show that at least one temple was

[1] Davis: *Life in Asiatic Turkey*, p. 404.

sacred to *Zeus Astrenos*, whose epithet was derived from the name of the town. I am confirmed in this belief by inscription No. 69, in which a certain Loukios of Astros is mentioned. I feel justified, therefore, in giving the name of *Astros* or *Astra* to this little mountain town. It is probable that this name gives the true reading of Ptolemy, v. 4, Σαύατρα, which cannot be identical with the Σόατρα and *Savatra* of other writers.

East of the temple of Zeus are the ruins of a small round building, in which, on a circular epistyle block, was found No. 72. From it we gather that this building, whatever it was, was also dedicated to Zeus Astrenos.

In the gorge below the temple of Zeus, on the east, are the ruins of a pretentious mausoleum, with a temenos wall of polygonal masonry. In the ancient cemetery stelae and small sarcophagi with lion-lids are abundant; but for the most part the stelae were never inscribed.

No. 66.

Tamashalük [Astra]. Broken epistyle blocks in the temple of Zeus. Copy.

FRAGMENT *A*.[1]

ΤΟΠΡΟΝΛΙΟΝΤΟΥΠΕΡΙΚΟΛΟΥΑΠΗΡΤΙCΕΝΙΝ

FRAGMENT *B*.

ΥΝΑΙΑΠΙΛΛΑCΙCΑΥΡΟCΕΚΤΩ

FRAGMENT *C*.

ΙΔΙΩΝΚΑΤΕΥΧΗΝΤΩΔΙΙ

Τὸ προν[ά]ϊον τοῦ περι(β)όλου ἀπήρτισεν . . .
. . . . . Λάλας Ἴσαυρος ἐκ τῶ[ν]
ἰδίων κατ᾽ εὐχὴν τῷ Διΐ.

In fragment *B*, the name Δαδᾶς is not impossible instead of Λάλας, as written in the minuscule text.

[1] In fragment *A*, K is written by error of the stonecutter for B.

No. 67.

Tamashalük. In the temple of Zeus Astrenos. Copy.

Δ I I A C
T P H
N Ω



Διὶ Ἀστρηνῷ . . .

No. 68.

Tamashalük. In the ruins of a round building east of the temple of Zeus. Copy.

A.



B.



. . . Ζ]ευδᾶ καὶ Οἰσ . . . . . Δι]ὶ Ἀστρηνῷ . . .
[κατ᾽] εὐχὴν του . . . κου καὶ Κιβα . . .

No. 69.

Tamashalük. Block in the ruins of the temple of Zeus. The reading is certain; the letters are distinct and well-preserved. The stone is so situated that an impression could not be made. Copy.

ΜΑΘΟΥΝΔΙCΠΑCΠΟΙΗCΕ
ΝΕΚΤΩΝΙΔΙΩΝΔΙΙ
ΑCΤΡΗΝΩΗΓΑΓΕΝΔΕΛΑ
ΤΥΠΟΥCΤΑΡΑCΙΝΜΑ
ΝΕΟΥΚΑΙΖΗΖΙΝΠΑ
ΠΟΠΝΔΕΙCΚΑΙΛΟΥ
ΚΙΟCΛΕΩΝΑΑCΤΡΗ
[illegible]ΟCΑΠΗΡΤΙCΑΝ

Μαθοῦν Δισπᾶ ἐποίησε-
ν ἐκ τῶν ἰδίων Διὶ
Ἀστρηνῷ, ἤγαγεν δὲ λα-
τύπους Ταράσιν Μα-
νέου καὶ Ζήζιν· Πα-
π(π)ο(ρο)νδεῖς καὶ Λού-
κιος Λεωνᾶ Ἀστρη-
[ν]ὸς ἀπήρτισαν.

The inscription puzzles me. In lines 5 and 6 the impossible ΠΑΠΟΠΝΔΕΙC may perhaps stand for ΠΑΠΠΟΡΟΝΔΕΙC. The two towns Pappa and Misthia were situated in the district inhabited by the Orondeis; and if my conjecture be correct, the sense of the inscription will be the following: "Mathun, the son of Dispas, built (this monument?) at his own expense, in honor of Zeus Astrenos, and erected the statues of the stonecutters Tarasis, the son of Manes, and Zezis. The people of Pappa in the country of the Orondeis and Lucius of Astra, the son of Leonas, have finished (the monument or the statues)."

Leonas, a sophist, was from Isauria. Cf. Pape, *Wörterb. d. Gr. Eigenn.*, s.v.

No. 70.

Tamashalük. In the ruins of a mausoleum north of the temple of Zeus, near the Theatre. Copy.

[illegible]ΛΙΟCΖΕΥΔΑCΠΡΕΙCΚΟΥ[illegible]
[illegible]ΛΥΛΟΥΚΑΙΑΥΡΗΛΙΑΝ
[illegible]ΤΟΥCΓΟΝ[illegible]C

[Αὐ]λιος Ζευδᾶς Πρείσκου
[Πρείσκου? Πα]ύλου καὶ Αὐρηλίαν
τοὺς γον[ε]ῖς.

No. 71.

Tamashalük. Stele in the ancient cemetery. Copy.

ΜΩCOYCPOΛICCOΔOYΛH
CTHCЄNЄAYTHNKAITOYCΓO
NЄICAYTHCMNHMHC X

[Ἡ δεῖνα τοῦ δεῖνος θυγάτηρ],
. . . μώσου Ἐρολίσσο(υ)? δούλη,
[ἀνέ]στησεν ἑαυτὴν καὶ τοὺς γο-
νεῖς αὐτῆς μνήμης χ(άριν).

No. 72.

Tamashalük. Stele in the ancient cemetery. Copy.

ΚAIOYAΛACKIΘAPIOC

. . . καὶ Οὐάλας Κιθάριος . . .

One hour from Tamashalük we reach Khadem Yaïlasü, just under the highest peak of the Khadem range. From this point we have a view over a vast sea of mountains that are bewildering to him who would bring order out of chaos, but ravishing to the lover of the wild and mighty in nature.

A steep descent of an hour and a half brings us to Ashagha Khadem. Immediately beyond this village the great cañon of the Alata Su becomes visible. The river comes from the southeast, and just below this point it gradually turns to flow almost east up to and after its junction with the Gök Su. Across the cañon is the large village Kalün Aghyl, situated on the slope of the mountain of the same name. The twin villages of Avdjilar and Kaplanlü are situated at the extreme southern end of the great Saraidjik-Polat plateau, and

but a short distance from the left bluff of the Alata Su cañon. The Saraidjik-Polat plateau extends as far as the two Khadem villages.

A short distance east of Avdjilar-Kaplanlü the edge of the bluff of the cañon of the Alata Su is reached; it is very precipitous, and an idea of the great depth of the cañon may be gained from the fact that one hour is required for the descent from the top of the bluff down to the river in the cañon. At this point the Alata Su turns definitely toward the east; this is the general direction maintained by the Gök Su below the confluence of the Alata Su with the Gök Su. Below Güine, and a short distance above Takhta Köprü, is the junction of the Alata Su with the Gök Su. Here the cañon widens, and there is sufficient tillable land on the slopes of the cañon to give subsistence to several villages. Grapes are cultivated almost exclusively; and as the heat is intense in these cañons at an early period of the year, the grapes ripen very early, so that the villagers can turn an honest penny by supplying the markets of Konia with grapes. Later on I had an opportunity in Konia to enjoy grapes from this region. In Konia they are known as grapes from Ala Dagh. On the right bank of the river are the villages Kazlar and Yilmes; on the left bank is Yaghdji, above which towers a mighty perpendicular cliff; and lower down is Omar Oghlu. We reached Omar Oghlu after dark; all the inhabitants, excepting three women, were absent at the Yaïla. My Mussulman servant told me that etiquette would not allow the women, in the absence of their husbands, to offer us hospitality. So, albeit in the darkness, we were compelled to attempt to find our camp at Dulgerler, which was nearly an hour and a half distant. We were directed to cross "the bridge" at a certain point, and then to ascend the bluff to Dulgerler. On arriving at the point designated, we could distinguish nothing in the darkness; the roar of falling water could be heard both above and below us; we crossed the gorge in its whole width again and again, and were dumfounded to find that the river had disappeared! Lower down we found a stream of water and a number of mills, whose owners took us for robbers, and forthwith hid themselves or vacated the premises entirely. In the vain hope of getting assistance from some of the millers or of finding the road to Dulgerler, we continued to grope about for two hours, leading our horses, and feeling our way before us. Finally we became convinced, both from the

general character of the ground and from the roar of cataracts, that it was dangerous to proceed farther; so we had to sit down and make the best of an awkward situation, until the morning should bring us relief. Next morning the mysteries were all cleared up. In short, the Gök Su disappears underground, to reappear somewhat more than half a mile lower down, thus forming a *natural bridge*, known as Yer Köprü.[1] But this is not all! Immediately below the point where the Gök Su disappears under the ground, and on the left bank of the Gök Su, a large stream, Kara Su, rises at the foot of the bluff. On the other (the right) side of the cañon a second stream, Ak Su, rises at the foot of the bluff. So that we stand before the singular phenomenon of two rivers flowing for their entire length on a natural bridge over a third river. Below the mill the waters of Ak Su and Kara Su rush down the precipice in a number of most beautiful falls to the Gök Su below. But, however interesting the Yer Köprü may be, it has nothing of the grandeur and majesty of the natural bridge in Virginia.

The water of Kara Su is not drinkable, and it deposits a white sediment which rapidly hardens into stone, as is the case at Hierapolis, and at the springs two or three hours east of Colossae. With the help of this water the most substantial walls imaginable can be made. It is led off in races to the mills; the races grow steadily until they become so high that the water will no longer flow over them, when new races are made by the side of the old ones. Dulgerler is situated on the right bluff of the cañon; a full hour is necessary for the ascent from the Yer Köprü to the village. Below Dulgerler a plateau about six miles long by two wide stretches out toward the southeast.

June 10 and 11. I remained in Dulgerler partly to recuperate from the extravagances of the preceding day and night, and also in order to copy the numerous inscriptions.[2] The ruined house of Mustafa Pasha was built mostly of old stones, many of which were tombstones (stelae); and even two sarcophagus lids with crouching lions on them were utilized. Mustafa Pasha was a noted robber in his day, living in ease and luxury in his house built of tombstones,

[1] Davis (*Life in Asiatic Turkey*, p. 371 sqq.) did not discover the natural bridge, owing, probably, to his failure to catch the name *Yer Köprü*, instead of the impossible *Yerkooblü*. [2] See Davis, *Life in Asiatic Turkey*, p. 374.

until finally the government entrapped and executed him. His house has now fallen to ruins, with the exception of one wing. Thanks to this alone, it was possible for me to copy a number of inscriptions, which are most interesting from an onomatological point of view.

No. 73.

Dulgerler (Artanada). Stele in the wall of the Djami. Copy.

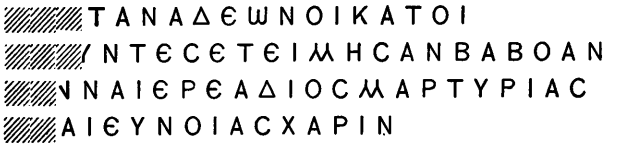
ΑΡΤΑΝΑΔΑΤΗϹ
ΠΟΤΑΜΙΑϹЄΤЄΙ
ΜΗϹЄΝΓ·ΙΟΥΛΙ
ΟΝΟΥΑΛЄΝΤΑ
Β·ϹΤΑΤΙΩΝΑΡΙ
ΟΝΙΟΥΛΙΟΥΟΥ
ΑΛЄΝΤΟϹЄΚΑΤΟΝ
ΤΑΡΧΟΥ·ΥΙΟΝΑ
ΓΝΩϹΑΝΑϹΤΡΑΦЄΝ
ΤΑΜΑΡΤΥΡΙΑϹΧΑ
ΡΙΝ

Ἀρτανάδα τῆς
Ποταμίας ἐτεί-
μησεν Γ. Ἰούλι-
ον Οὐάλεντα
β', στατιωνάρι-
ον, Ἰουλίου Οὐ-
άλεντος ἑκατον-
τάρχου υἱὸν, ἀ-
γνῶς ἀναστραφέν-
τα, μαρτυρίας χά-
ριν.

It will be seen that the β' in line 5 sufficiently characterizes Valens as the son of a man of the same name; accordingly, lines 6–8, which impart the same information, are entirely superfluous.

No. 74.

Dulgerler. In the wall of a house. Copy.



[Ἀρ]ταναδέων οἱ κατοι-
[κοῦ]ντες ἐτείμησαν Βαβόαν
[Νάν]να ἱερέα Διὸς μαρτυρίας
[κ]αὶ εὐνοίας χάριν.

From the two preceding inscriptions it is clear that the name of the ancient town was Ἀρτανάδα, with the epithet τῆς Ποταμίας. This epithet is illustrated in a beautiful manner by the natural phenomenon in the cañon below, which I have just described.

No. 75.

Dulgerler. In the ruined house of Mustafa Pasha. The reading is certain. Copy.



. . . . . .
στήλην Ἴμμᾳ κα[ὶ Β]ᾷ
παῖσιν αὐτῆς μνήμης
χάριν.

Ἴμμας is a female name, as is clearly proven by the fact that it is written above a female figure on a sarcophagus, whose inscriptions are given in the following inscription. The name seems to be applied to a man(?) on a coin of Achaia; see *Mionnet* II., 162.

No. 76.

Dulgerler. Ibidem. A small sarcophagus whose dimensions are: length, 1.05 *m.; width,* 0.55 *m.; height,* 0.80 *m. Copy.*

The front of the sarcophagus is divided into three panels. In the panel on the spectator's right are two standing female figures; above the head of each is engraved her name. The female on the spectator's right is ΘΙΑΝΙC; her neighbor is ΟΥΑΝΑΛΙC. The central panel is occupied by a mounted warrior, beneath the feet of whose horse lies a fallen foe. On the moulding beneath the horseman is ΔΙΟΝΥCΙΟC. The panel on the left is occupied by two standing male figures, a tripod, and two vessels; on the moulding beneath this panel is ΑΚΥΛΑCΛΑΤΥΠΤΟCΕΠΟΙΗCΕΝ. The end of the sarcophagus on the right has three standing female figures, whose names, engraved above their heads, are ΙΜΜΑC, ΙΔΔΟΥC, ΚΙΔΑCΙC. The end on the left of the spectator is occupied by three children (a boy and two girls), who are without names. The back side of the sarcophagus is plain.

No. 77.

Dulgerler. Ibidem. Copy.

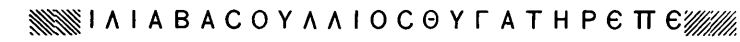
ΟΥΘΥΓ
ΚΟCΜΗ
ΝΑΝΤΩΝΙ
ΟΝΙΟΥΛΙΟΥΤΟΝ
ΑΝΔΡΑΑΥΤΗC
ΚΕΒΑΝΘΥΓΑ
ΤΕΡΑ
M X

[Ἡ δεῖνα τοῦ]
[δεῖνος] θυγ-
[άτηρ ἐ]κόσμη-
[σε]ν Ἀντώνι-

[ο]ν Ἰουλίου τὸν
ἄνδρα αὐτῆς
κὲ Βὰν θυγα-
τέρα
μ(νήμης) χ(άριν).

No. 78.

Dulgerler. Ibidem. Copy.

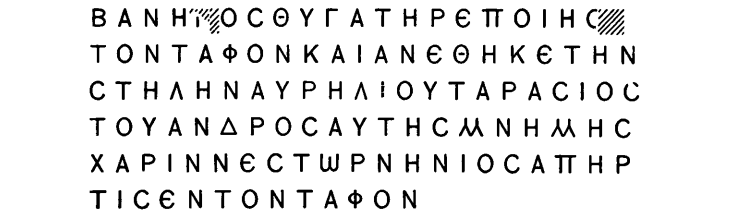

ΙΛΙΑΒΑCΟΥΛΛΙΟCΘΥΓΑΤΗΡΕΠΕ
ΤΗΛΗΝΤΑΡΑCΙΟΥΩΑΝΔΡΙΑΥΤΗC

[Α]ἰλία Βὰ Σούλλιος θυγάτηρ ἐπέ[σ-]
[τησεν τὴν σ]τήλην Ταράσι Οὐῷ ἀνδρὶ αὐτῆς.

The reading is certain. The name Οὐω has already occurred in inscription No. 22. The name seems to be indeclinable.

No. 79.

Dulgerler. Ibidem. Copy.


ΒΑΝΗΙΟCΘΥΓΑΤΗΡΕΠΟΙΗC
ΤΟΝΤΑΦΟΝΚΑΙΑΝΕΘΗΚΕΤΗΝ
CΤΗΛΗΝΑΥΡΗΛΙΟΥΤΑΡΑCΙΟC
ΤΟΥΑΝΔΡΟCΑΥΤΗCΜΝΗΜΗC
ΧΑΡΙΝΝΕCΤΩΡΝΗΝΙΟCΑΠΗΡ
ΤΙCΕΝΤΟΝΤΑΦΟΝ

Βὰ Νή[νι]ος θυγάτηρ ἐποίησ[ε]
τὸν τάφον καὶ ἀνέθηκε τὴν
στήλην Αὐρηλ[ί]ου Ταράσιος
τοῦ ἀνδρὸς αὐτῆς μνήμης
χάριν. Νέστωρ Νήνιος ἀπήρ-
τισεν τὸν τάφον.

No. 80.

Dulgerler. Ibidem. Copy.



ΝΑΝΟΑCΝΙΝΝΙΟCΑΝ
ΤΗCΕΝΕΑΥΤΗΝΚΑΙΤΟΝΑΝΔΡΑ
ΚΑΙΤΑΠΑΙΔΙΑΜΝΗΜΗCΧΑΡΙΝ

Νανόας Νίννιος ἀν[έσ-]
τησεν ἑαυτὴν καὶ τὸν ἄνδρα
καὶ τὰ παιδία μνήμης χάριν.

No. 81.

Dulgerler. Ibidem. Copy.



ΛΕΩΝΙΔΗCCΟ[illegible]ΛΙΟΥ̣ΑΝΕCΤ[illegible]
CΕΝΙΜΑΝΛ[illegible]ΟΥΔΡΙΒΕΜΙΟCΚΑΙ
ΚΑCΤΟΡΑCΟΥΛΛΙΟCCΤ[illegible]ΑΤΙΩΤΗΝΜΝΗ
ΜΗ ΧΑΡΙΝ

Λεωνίδης Σο[ύλ]λιο[ς] ἀνέστ[η-]
σεν Ἴμαν Λ ουδριβέ[μ]ιος καὶ
Κάστορα Σούλλιος στ[ρ]ατιώτην μνή-
μη(ς) χάρω.

No. 82.

Dulgerler. Ibidem. Very badly defaced. Copy.



ΝΕΙΙ Η Κ
ΝΕΝΤΕΙΗΕΤΡΑΤΟΛΟΙΙΙ/
ΕΤΕΡΟΙCΠΑCΙΤΟΙC
ΤΗCΑΜΙΑ

ἑτέροις πᾶσι τοῖς
τῆς Ἀμία[ς].

No. 83.

Dulgerler. Ibidem. Copy.

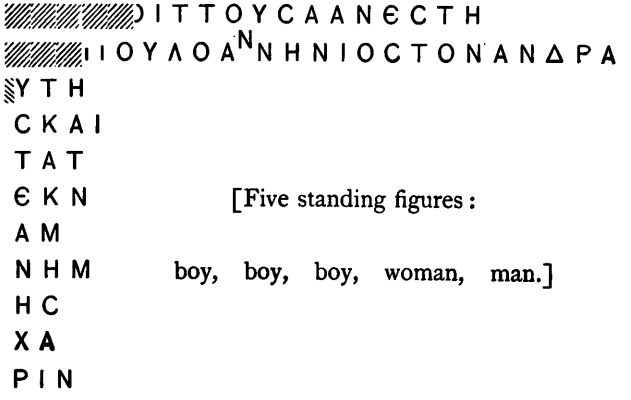


. . . Τάτας Διομήδου ἀνέστ-
[ησ]εν Θουᾶν Παππᾶν τὸν
[ἄν]δρα αὐτῆς μ(νήμης) χ(άριν).

The usual form of the feminine is Τάτα, but here the Isaurian name ends in -ς, after the analogy of Ἴμμας, Ἴδδους (Nos. 75 and 76).

No. 84.

Dulgerler. Ibidem. The reading is certain. Copy.



[Five standing figures: boy, boy, boy, woman, man.]

[. . . Ο]ἰττοῦσα ἀνέστη-
[σεν Π?]ουλόαν Νήνιος τὸν ἄνδρα
[α]ὐτῆς καὶ τὰ τέκνα μνήμης χάριν.

No. 85.

Dulgerler. Ibidem. The inscription is complete. Copy.



Δούκκου Κοττόν[ε]ιος
καὶ Καθάρας Ἰρ-
δαμουτοῦ γυ-
νηκὸς αὐτοῦ
μνῆμα.

The name Κοττόνις, gen. Κοττόνιος (-ειος), occurs in No. 104. Concerning the name in lines 2 and 3, see the following inscription.

From No. 93 we learn that αι had the sound of ε, and the fact that η stands in this inscription (γυνηκὸς) for αι = ε shows that the old pronunciation of η continued to be remembered at Artanada at a late period.

No. 86.

Dulgerler. Ibidem. Copy.



Παππᾶς Νίννος
Ἰρδαμουτᾶ μνῆμα.

It is doubtful whether Νίννος is intended for the nom. or gen.; the nom., as seen heretofore, is Νίννις, gen. Νίννιος, after the analogy of other names in -ις. It is probable that the gen. is intended, and in that case the stonecutter has omitted the letter Ι.

The name in line 2 is certainly in the gen.; in the last inscription the same name has the gen. in -ου. The nom. must be Ἰρδαμουτᾶς.

No. 87.

Dulgerler. Ibidem. Copy.[1]



[Ὁ δεῖνα]
ζῶν ἔτι τὴν σ[τήλην ἔστε-?]
ψεν ἑαυτῷ παῖ[ς Ἰησοῦ]
Χριστοῦ πιστὸς [ὤν?].

No. 88.

Dulgerler. Ibidem. The beginning of line 2 is very doubtful. Copy.[2]

ΤΠΑCOACΑΛΛΝΙOCЄΠЄCΤΗC
ΙΩΠΑΜЕΜΩΑΥΤΟΥΜΝΗΜΑ

[Παπ]πᾶς Ὀᾶς Ἀλλ[ά]νιος ἐπέστησ-
[εν τ]ῷ π[άππ]ῳ? αὐτοῦ μνῆμα.

The name Ὀᾶς occurs again in the following inscription.

No. 89.

Dulgerler. Ibidem. The inscription was never completed. Copy.

ΠΑΠΠΑCOACΠΡЄC
ΒΥΤЕΡOC Τ

Παππᾶς Ὀᾶς πρεσ-
βύτερος. . . . . .

[1] Line 1, HN are in ligature.

[2] Line 1, OC are in ligature.

No. 90.

Dulgerler. Ibidem. Copy.

ΑΥΡ·ΝΕCΤΩΡΠΑΠΙΟΥ·CΗΜ·
ΕΠΕCΤΗCΕΝCΤΗΛΗΝΤΑΤΑCΕΡΟΥ
[illegible]ΟΥΜΗΤΡΙΑΥΤΟΥΦΙΛΑΝΔΡΩ
ΤΚΜΧ

Αὐρ. Νέστωρ Παπίου σημ(αιοφόρος)
ἐπέστησεν στήλην Τάτᾳ Σερου-
[ειλί]ου μητρὶ αὐτοῦ φιλάνδρῳ
τ κ? μ(νήμης) χ(αριν).

No. 91.

Dulgerler. Ibidem. Copy.

ΑΥΡΙΝΝΑΚΑCΤΟ
ΡΟCΤΩΥΩΑΥΤ
ΗCΠΑΠΠΑ ΜΜ
ΚΧ

Αὐρ. Ἴννα Κάστο-
ρος τῷ υἱῷ αὐτ-
ης Παππᾷ μ(νήμης)
κ? χ(άριν).

See the following inscription.
The name Ἴννα is certain in No. 154.

No. 92.

Dulgerler. Ibidem. Copy.[1]

AYPIMMANHNIOC
TAPACCIMONT/ IW
ANΔPIAYTHCCTHΛ
ΛHN

Αὐρ. Ἴμμα Νήνιος
Ταράσ[ϵ]ι Μοντ[άν]ῳ
ἀνδρὶ αὐτῆς στήλ-
⟨λ⟩ην.

I compared carefully on the spot the names of the women on this and the last stone, and they are as given. We know from No. 76 that Ἴμμας is a female name. The name occurs in Nos. 75 and 102 in the dative, the nominative probably being in -α. Accordingly it would appear that this female name could end both in -α and -ας. Both Ἴμμα and Ἴννα occur in No. 154, and Ἴννα in No. 176.

No. 93.

Dulgerler. Ibidem. Copy.

AYP·ΠAΠIACNAN
NAЄΠOIHCЄAIAY
WTOCHMA

卐

Αὐρ. Παπίας Ναν-
νᾶ ἐποίησϵ αἰαυτ-
ῷ τὸ σῆμα.

Concerning the monogram of Christ, 卐, see the remarks immediately following No. 56. See note to No. 85.

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[1] Line 4, HN are in ligature.

No. 94.

Dulgerler. Ibidem. Copy.

ΠΑΠΠΑC
ΙΤΙC ΜΑCΟΥ
ΤΗΛΗΝ

Παππᾶς
ιτις μάσου
[ἐπέστησε τὴν σ[τήλην.

No. 95.

Dulgerler. Ibidem. Copy.

ΝΟΝΩΝΖΗΝΟΒΕ▨ΟΥ
ЄΚΟCΜΗCЄΝΠΑΥ
ΛΟΝΓΑΙΟΥ
Μ Χ

Νόνων Ζηνοβє[ί]ου
ἐκόσμησεν Παῦ-
λον Γαΐου
μ(νήμης) χ(άρω).

No. 96.

Dulgerler. Ibidem. Copy.

ΝΑΝΟΑΛЄΩΝΙΔΟΥΘΥΓΑ
ΤΡΙΒΟΥΛЄΥΤΟΥΛЄΩΝΙ
ΔΗCΟΒΗΤΩΡΚΑΙΠΑΠΙ
ΑCΤΗΝCΤΗΛΗΝΟΙΑΔЄΛΦΟΙ

Νανόᾳ Λεωνίδου θυγα-
τρὶ βουλευτοῦ Λεωνί-

δης ὁ [ῥ]ήτωρ καὶ Παπί-
ας τὴν στήλην οἱ ἀδελφοί.

No. 97.

Dulgerler. Ibidem. Copy.

ΠΑΡΑCΙCΝΗΟΟC
ЄΠЄCΤΗCЄΝCΤΗΛΗΝ
CΒΗΝΩΜΙΑΔЄΛΦΩ
ΑΥΤΟΥΔΙΑΚΟΝΩ

[Τ]αράσις Νηόος
ἐπέστησεν στήλην
Σβηνώμι ἀδελφῷ
αὐτοῦ διακόνῳ.

Line 3. From the following inscription we learn that the name is **Σβηνώμις**, gen. **Σβηνώμιος**.

No. 98.

Dulgerler. Ibidem. Copy.[1]

ЄΝΘΑΔЄCЄΡΑΠ⁝
ΩΝΥΙΟCCΒΗΝΩ
ΜΙΟCΑΝΠЄΠ
ΤΑΙ

Ἐνθάδε Σεραπ[ί-]
ων υἱὸς Σβηνώ-
μιος ἀναπέπ[αυ-]
ται.

The inscription is Christian.

[1] Line 2, HN are in ligature.

No. 99.

Dulgerler. Ibidem. Copy.

ΛΑΟΑΝΝΗΝΙΟ[illegible]ΑΥΤΗΤΗϹ[illegible]ΛΑ[illegible]
ΠΑΤΗΡΑϹΟΑΝ[illegible]ΟϹΕΤΕΙΜΗϹΕΝ

. . . [Λα]λόαν Νήνιος . . . αυτητης . . .
Πατηρᾶς Ὀᾶν [τοῦ δεῖνος] ἐτείμησεν.

For the female name Λαλόα see No. 139. For the name Πατηρᾶς see Nos. 104 and 123.

No. 100.

Dulgerler. Ibidem. Lid of a sarcophagus, upon which crouches a lion, covering the whole lid. Length of lid, 1.12 m.; width, 0.57 m. There cannot be more than one letter missing at the end of either line. Copy.[1]

ΗΡΑΚΛΕΙΔΗϹΚΛΩΤΙΟΥ·ΚΑΙΤΑΤΤΑ·ΚΑΙΒΑΚΟΥΑΝΖΑΠ[illegible]
ΟΥΘΥΓ·ΑΝΕϹΤΗϹΑΝΕΑΥΤΟΥϹ·ΚϵΗΡΑΚΛΕΙΔΗΝΚΑΙΤΑΤΤΑΝΝ[illegible]

Ἡρακλείδης Κλωτίου καὶ Τάττα καὶ Βάκου Ἀνζαπ[ό-]
ου θυγ(ατέρες) ἀνέστησαν ἑαυτοὺς κὲ Ἡρακλείδην καὶ
Τάτταν⟨ν⟩.

Line 1. Βάκου is an indeclinable name in -ου.

No. 101.

Dulgerler. Ibidem. Lid of a sarcophagus, upon which crouches a lion, covering the whole lid. Length of lid, 1.20 m.; it is so walled in that no other dimensions could be obtained. Copy.

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[1] Line 2, Κϵ are in ligature.

ΝΑΝΝΑϹΒΑΒΟΟΥΑΝЄϹΤΗϹЄΝ
ΕΑΥΤΟΝΚΑΙΤΗΝΓΥΝΑΙΚΑΑΥΤΟΥΒΑ[illegible]
ΜΝΗΜΗϹΧΑΡΙΝΔΙΑΤΕΧΝΙΤΟΥΝЄϹΤΟ[illegible]

Ναννᾶς Βαβόου ἀνέστησεν
ἑαυτὸν καὶ τὴν γυναῖκα αὐτοῦ Βὰ[ν]
μνήμης χάριν διὰ τεχνίτου Νέστο[ρος].

No. 102.

Dulgerler. In the wall of a terrace. Copy.

ΠΑΠΙΑϹΝ[illegible]
ΤΗϹЄΝΙΜΜΑ[illegible]
ΜΗΤΡΙΑΥ[illegible]

Παπίας Ν[ήνιος ἀνέσ-]
τησεν Ἴμμᾳ [τοῦ δεῖνος τῇ]
μητρὶ αὐ[τοῦ στήλην].

Line 2. Concerning Ἴμμα, see No. 92.

No. 103.

Dulgerler. Ibidem. The stone is apparently broken in half, of which this is the right end. Copy.[1]

[illegible]ΤΙΤ□ΝΑΡΘΙΝΟΗΤΟϹ
[illegible]ΚΑΙΚΑΚΚΑΝΜΑΜΜЄΙΟϹΜΝΗΜΑ

. . . Τίτον Ἀρθινόητος
. . . καὶ Κάκκαν Μάμμειος μνῆμα.

The syntax is bad; the names should all be in the genitive.

[1] Line 1, □N are in ligature.

No. 104.

Dulgerler. Ibidem. Copy.

ΠΑΤΗΡΑCΠΑΠΠΑΕΠΕΘΗ
ΚΕΝΑΤΙΑΝΕΙΚΟΤΤΟΝΕΙΟC
ΓΥΝΑΙΚΙΑΥΤΟΥΜΝΗΜΑ

Πατηρᾶς Παππᾶ ἐπέθη-
κεν Ἀτιανεῖ Κοττόνειος
γυναικὶ αὐτοῦ μνῆμα.

Πατηρᾶς occurs in Nos. 123 and 129.

In this inscription, and in No. 123, Pateras is the son of Pappas; no doubt the same person is meant.

No. 105.

Dulgerler. Ibidem. Copy.

ΕΙΚΟCΪωΠΕΜΠΤωΤΕΓΑω[ΕΤΕΙω]ΛΕ
CΕΥΥΧΗΝΠΑΙΔΙCΥΝωΚΥΜΟΡωCΑΟΥ<

Εἰκοσ[τ]⟨ι⟩ῷ πέμπτῳ γεγαὼς ἔτει ὤλεσε ψυχὴν
παιδὶ σὺν ὠκυμόρῳ . . . . . .

No. 106.

Dulgerler. Ibidem. Badly worn; last line doubtful. Copy.[1]

ΜΙΤΕΛΗΘΑΛΑΜΟΝΠΡ[illegible]
ωΝΒΙΟΤΟΝΤΕΠΟΘ[illegible]
ΕΙΜΑΙΥΠΟCΤΗΛΗΝΠΑΛΟΜΕ[illegible]
ΔΑΜΑCΘΕΙCΗΝCΤΗΛΗΝΕΓ[illegible]
ΕΤΑΟΥΟΔΑΕΗΠΑΡΑΚΟΙΤ[illegible]

[1] Line 4, HN are in ligature.

[Ἡ]μιτελῆ θάλαμον πρ[ολιπ]ὼν βίοτον τε ποθ[ητὸν]
[κ]εῖμαι ὑπὸ στήλην . . . . . δαμασθεὶς
ἣν στήλην . . . . . παρακοίτ[ιδι]

No. 107.

Dulgerler. Ibidem. The top of the stele, which contained the beginning of the inscription, is broken away. Copy.

ΤΕΙΔΕΦΡΕCΙΝΗΔΕΚΑΙΕΡΓΟΙC

. . . τει δὲ φρεσὶν ἠδὲ καὶ ἔργοις.

No. 108.

Dulgerler. In the wall of the ruined house of Mustafa Pasha. Epistyle block like No. 91 ; *the two fragments may belong together. Copy.*



. . . Δήμιο[ς . . .

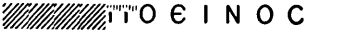
No. 109.

Dulgerler. Ibidem. Copy.

ΤΕΙ CΠΑΠ
ΜΕΙΟΝ

No. 110.

Dulgerler. Ibidem. Probably fragment of a sarcophagus. Copy.



No. 111.

Dulgerler. In the wall of the Djami. A pretentious stele representing three human figures standing in a temple doorway. Copy.

ΠΑΠΟΕΙΝΟCΟΡΕCΤΟΥΕΠΟΗCΕΝ

Παποεῖνος Ὀρέστου ἐπόησεν.

No. 112.

Dulgerler. In the wall of the Djami. Copy.[1]

ΟΥΑΓΔΑΝΗCΙCΚΕΙΟΥΛΙΑC

Οὐαγδανησὶς κὲ Ἰουλία Σ. . . .

No. 113.

Dulgerler. Iu the wall of the Djami. Copy.

Λ□ΝΓΕΙΝ□ΥΚΑC Τ□
Ρ□C ΜΝΗΜΕΙ□Ν

Λονγείνου Κάστο-
ρος μνημεῖον.

No. 114.

Dulgerler. In the wall of the Djami. Copy.

ΝΕCΤΩΡΓΑΙΟΥ
ΝΕΙΘΥΓΑΤΡΙ
Μ Χ

Νέστωρ Γαΐου [Ὀ-]
νεὶ? θυγατρὶ
μ(νήμης) χ(άριν).

[1] ΚΕ are in ligature.

No. 115.

Dulgerler. In the wall of the Djami. Copy.

ΡΒΑΘΟΥΑΘΥΓΑΤΗΡΑΝΕΘΗ
ΑΥΤΗΝΚΑΙΤΑΡΑCΙΝΤΟΥΜΜΑΑ
ΡΑΑΥΤΗC

ΜΝΗΜΗCΧΑΡΙΝ

[Αὐ]ρ(ηλία) Βὰ Θουᾶ θυγάτηρ ἀνέθη[κεν ἑ-]
αυτὴν καὶ Ταράσιν Τουμμᾶ ἄ[νδ-]
ρα αὐτῆς μνήμης χάριν.

No. 116.

Dulgerler. In the wall of the Djami. Copy.[1]

ΤΥΡΑΝΝΟC
ΕΠΕCΤΗCΕΝ
CΤΗΛΗΝΠΕΤΡΩ
ΕΓΓΟΝΩΑ
ΓΡΙΠΠΑΜΧ

Τύραννος
ἐπέστησεν
στήλην Πέτρῳ
ἐγγόνῳ Ἀ-
γρίππα μ(νήμης) χ(άριν).

No. 117.

Dulgerler. In the wall of the Djami. Copy.

ΒACΝΗΝΑΝΕΘΗΚΕΝΕΑΥΤΗΝΚΑΙ
ΠΑΠΠΑΝΤΟΝΑΔΕΛΦΟΝΑΥΤΗC
ΑΙΚΙΔΙCΙΝΜ·ΗΤΕΡΑΑΥΤΗCΚΑΙΒΑΝΙΝ
ΝΘΙΑΝΜΝΗΜΗCΧΑΡΙΝ · ΠΑΠΠΑCΤΙΤΟΥ

[1] Line 3, Pω are in ligature.

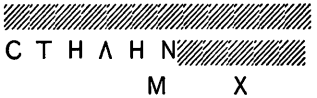
[Β]ασνὴν ἀνέθηκεν ἑαυτὴν καὶ
Παππᾶν τὸν ἀδελφὸν αὐτῆς [κ-]
αὶ Κιδισὶν μητέρα αὐτῆς καὶ Βανὶν
[τὴ]ν θίαν μνήμης χάριν. Παππᾶς Τίτου
[ἀπήρτισεν.]

Βασνήν is indeclinable, like Μαθοῦν in No. 69, and Παπποῦν, *C.I.G.* 1957 *e*, Addenda.

Κιδισίς is probably a variation of the name Κιδαϊσίς in No. 76.

No. 118.

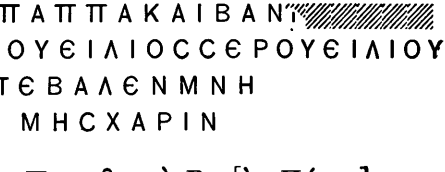
Dulgerler. In the wall of the Djami. Copy



[Ὁ δεῖνα ἀνέστησεν τὴν]
στήλην [τῷ . . .]
μ(νήμης) χ(άριν).

No. 119.

Dulgerler. In the wall of the Djami. Copy.



Νινὶν Παππᾶ καὶ Βαν[ὶν Πέτρ-?]
ου Σερουείλιος Σερουειλίου
ἐπέβαλεν μνή-
μης χάριν.

No. 120.

Dulgerler. In the wall of the Djami. Copy.

ΑΒΛΓΑΓΝ ΟΜΟΝΤΕΛΙΠω ΕΠΟΡΕΥΒ
ΒΑΝ Τ ΕΧΩΝΤΟΒΡΑΒΕΙΟΝΑΜΑΥΤωΟΙΑ
ΤΟΚΡΑ ΤΕΥΗΔΙΟ ΟΙLΟΤΒΦΕΕΟΟΙΝΠΑΠΠ
ΤΗΡΑ ΙΧΟΝ ΦΟΥΕΟΕΝΟΝ
ΗΝ ΟΤΕΒΗ

Single words may be made out (especially in line 2), but the reading of the inscription is too uncertain to warrant an attempt at a restoration.

No. 121.

Dulgerler. In the wall of the Djami. Copy.



ΙΑCΔΟΥΚΚωΘΑ
ΘΟΥΡΟΥΑΔΕΛΦω
ΕΠΕCΤΗCΑΤΗΝCΤΗ
ΛΗΝΜΝΗΜΗCΧΑΡ

[Παπ]ίας Δούκκῳ Θα . . .
. . . θούρου ἀδελφῷ
ἐπέστησα τὴν στή-
λην μνήμης χάρ(ιν).

No. 122.

Dulgerler. In the wall of a house. Copy.



ΡΑ ΗΠΕ
CΥΟΕΡΑΗΛΟΥ
ΑCΕΠΕΘΗΚCΝ
CΤΗΛΗΝΤΡΟ
ΟΝΔΑΥΙωΑΥΤΗC

. . . . .
3 . . ἐπέθηκ[ε]ν
στήλην Τρο[κ-]
όνδᾳ υἱῷ αὐτῆς.

No. 123.

Dulgerler. In the wall of a house. Copy.[1]



ΝΗΝΙΙΟCΑΗЄCΤΗ
CЄΝΝΗΝΙΝΠΑΠ
ΠΑΠΑΤЄΡΑ
ΑΥΤΟΥΜΝΗΜΗC

Πα[τ]ηρᾶ[ς]
Νήν[ι]ος ἀνέστη-
σεν Νήνιν Παπ-
πᾶ πατέρα
αὐτοῦ μνήμης (χάριν).

No. 124.

Dulgerler. In the window of a house. Copy.

ΜΑΜΑΕΙ
□ⵎ ΜΙ
ΜΙΡ□□Υ
ΜΝΗ.ΜΑ

Μαμάει-
ος Μι-
μιρόου
μνῆμα.

The name Μαμάις, gen. Μαμάϊος, is analogous to Ταράσις, gen. Ταράσιος, masculine nouns in -ις, gen. -ιος, being common in Isauria, as is clear from these inscriptions.

[1] In line 2, H for N is certain.

No. 125.

Dulgerler. Small epistyle block in the wall of a house. Letters deeply and neatly cut. Copy.



[Ἡ δεῖνα] θυγάτηρ [τοῦ δεῖνος]
[τὸν δεῖνα] υἱὸν αὐτῆς ἀ[νέσ-]
[τησ]α καὶ Σούλλιν [κτλ.].

No. 126.

Dulgerler. In the wall of a house. Copy.



. . . Νούν-
νου θυγάτηρ.

No. 127.

Dulgerler. In the wall of a house. Copy.

ΒΑΝΕCΤΟΡΟC

Βὰ Νέστορος.

No. 128.

Dulgerler. In the wall of a house. Copy.

ΚΑΔΑΔΑΝΕΙ
ΘΑΘΟΙΟC
ΜΝΗΜΑ

Καδᾶ Δάνει[ος?]
Θάθοιος
μνῆμα.

The man's name seems to be Καδᾶς Δάνις, son of Θάθις. Concerning Δάνις, gen. Δάνιος, and Θάθις, gen. Θάθιος, compare the analogous cases above. The misspellings are due to ignorance on the part of writer or engraver.

No. 129.

Dulgerler. In the wall of a terrace. Copy.

ΠΑΥΛΟCΑΝЄCΤΗ
CЄΝΠΑΤΗΡΑΝ
ΠΑΠΠΑΤΟΝΠΑΤ
ЄΡΑΑΥΤΟΥΦΙΛΟ
CΤΟΡΓΙΑCΚΑΙЄΥ
ΝΟΙΑCΧΑΡΙΝ

Παῦλος ἀνέστη-
σεν Πατηρᾶν
Παππᾶ τὸν πατ-
έρα αὐτοῦ φιλο-
στοργίας καὶ εὐ-
νοίας χάριν.

No. 130.

Dulgerler. In the wall of a house. The reading is certain. Copy.

[illegible]ΤΟΝЄΙΟCΑΝЄCΤΗ[illegible]
[illegible]ΘΟΥΑΝΚΟΤΤΟΝЄΙΟ[illegible]
[illegible]ΤΟΝΑΔЄΛΦΟΝΑΥΤΟΥΚ[illegible]
[illegible]ΜΑCΟΥΑΝΙΝΔΟΥΘ[illegible]
5 [illegible]ΓΑΤЄΡΑΤΗΝΩΡΜΑC[illegible]
[illegible]ΜЄΝΗΝΑΥΤΟΥΜΝ[illegible]
[illegible]ΜΗCΧΑΡΙΝ

[Ὡρμᾶς]
[Κοτ]τόνειος ἀνέστησεν
Θουᾶν Κοττόνειο[ς]
τὸν ἀδελφὸν αὐτοῦ κ[α-]
ὶ Μασούαν Ἰνδοῦ θ[υ-]
γατέρα, τὴν ⟨Ὡρμᾶ⟩ [ἐρ-]
[ω]μένην αὐτοῦ, μνή-
μης χάριν.

The restoration is merely tentative; in the case of names so strange it is difficult to form a conjecture that could claim any degree of certainty for itself. The name Κοττόνις, gen. Κοττόνιος, occurs in Nos. 85 and 104. Ὡρμᾶς (line 6) seems to be the name of the lover of Μασούα, and it was he who erected the stone. In order to make sense, it seems necessary to regard as redundant either Ὡρμᾶ in line 6 or else αὐτοῦ in line 7. The former hypothesis gives a more natural reading.

No. 131.

Dulgerler. In the wall of a house. Copy.

▨ATIWTHCΛЄ
▨HCΠAPΘIKHCЄΠ
▨IΛHN [uncut]
▨WAYTOY

[Ὁ δεῖνα στρ]ατιώτης λε-
[γεῶνος . . .]ης Παρθικῆς ἐπ-
[έστησεν στή]λην
[τῷ υἱ]ῷ? αὐτοῦ.

In line 2, it is not possible to determine whether [πρώτ]ης or [τρίτ]ης must be restored. The Legio II. Parthica is excluded from the consideration both because it was always stationed in Italy and because the reading of the stone would have to be ▨AC (= [ΔЄYTЄP]AC).

No. 132.

Dulgerler. In the wall of a house. The reading is certain, and nothing seems to be wanting. Copy.

M A C O Y M A M
O C

N I N N I C
N I N N I
O C B A
Δ A I
Π A Π Π A C
I Λ N Ω Γ A M
B P O C A Y T O Y
M N H M H C X A
P I N

[Ὡρ-]
μασοῦ? Μάμ[ι-]
ος

Νίννις
Νίννιος
Βαδαι
Παππᾶς
Ἴλνω γαμ-
βρὸς αὐτοῦ
μνήμης χάριν.

No. 133.

Dulgerler. In the wall of a terrace. Copy.[1]

ΙΕΡΑΞΔΟΥΚΚΟΥΔΟΥΚ
ΚΩΥΙΩΑΥΤΟΥΑΓΑΠΗ
ΤΩΚЄЄΥΧΡΗСΤΩΜΝΗ
ΜΗСΧΑΡΙΝЄΠЄСΤΗ
СЄΝΤΗΝСΤΗΛΗΝ
Τ

Ἱέραξ Δούκκου Δούκ-
κῳ υἱῷ αὐτοῦ ἀγαπη-
τῷ κὲ εὐχρήστῳ μν[ή-]
μης χάριν ἐπέστη-
σεν τὴν στήλην.

No. 134.

Dulgerler. In the wall of a house. Copy.

Δ Ο Ι▨
Κ Ο С▨
Ι Ο С▨

No. 135.

Dulgerler. In the wall of a terrace. Copy.

▨ΟΥΤΤΑС
▨ΠΑΠΠΑ

. . . ουτταϛ
. . . Παππᾶ.

---

[1] Line 3, NH are in ligature.

June 12. Dulgerler to Dulgerler Yaïlasü, 4 h. 32 m. The ascent of Ala Dagh from Dulgerler is long and steep. On the summit of Akardja Tepesi are some traces of an ancient village; amongst the ruins are several stones with bas-reliefs, and a sarcophagus lid with a crouching lion. At Dulgerler Yaïlasü are the ruins of an ancient village with stelæ and bas-reliefs. Dulgerler Yaïlasü is an Ova of considerable extent on the summit of the great Ala Dagh range. Ala Dagh is the name of the whole mountain chain lying west of the Gök Su, and between the Gök Su and the Alata Su, which latter runs around it in a semicircle from Alata. The peaks of Ala Dagh bear different names, — Gök Tepe, Yelli Bel Daghü, Makhram Dagh, Boz Dagh, Ak Kaya, Kalün Aghyl Daghü, — which latter forms the extreme northwest end of Ala Dagh. The whole range runs southeast and northwest.

June 13. Leaving Dulgerler Yaïlasü for Baghdad Kyri (1 h. 53 m.), we traverse the undulating Ova, with the backbone of Ala Dagh, formed by Boz Dagh, Makhram Dagh, and Yelli Bel Daghü, immediately to our right. At Baghdad Kyri are the ruins of a large ancient village. Noteworthy are several ruined mausolea, stelæ with bas-reliefs, and numerous lids of sarcophagi with lions in a sitting posture covering the whole lid. The sarcophagi themselves are dug out of the solid rock, and are consequently immovable and indestructible. The ornamented lids have been mostly moved from their original positions. In the hillside are a number of dug-out dwellings about seven feet square; they are walled on all sides and vaulted above. They cannot be seen until one is immediately among them; they are still occasionally used as dwellings during the summer by villagers who come up to the mountains to pasture their herds.

Returning to Dulgerler Yaïlasü, we set out for Alata (1 h. 4 m.). An hour's travel brings us to the edge of a great precipice at the extreme end of Boz Dagh. Far below us, almost perpendicularly, lies Alata in a diminutive valley or great sink in the mountains. About five minutes south of the village the main body of the Alatu Su rushes from the foot of the mountain, — a clear, cold stream. It is true, a small stream, coming from the south and containing the drain-water from the mountains, may be considered as the remote source of the Alata Su; but still the real source is close to Alata itself. The villages on the Alata Su below Alata are Avshar, Ilidje Puñar, Pirlevganda, Sazak, Mernek.

June 15. Alata to Yokarü Ivzit, 10 h. 7 m. From Alata we head generally south, ascending for three-quarters of an hour. We then reach a vast plateau, very rough and rolling. This plateau extends from the backbone of Ala Dagh to the valley of Ermenek and the Gök Su, when it breaks off suddenly. This plateau is very high, and throughout the winter is a vast snow-field. Snow-posts mark the road for the benefit of those so unlucky as to have to cross from Alata to the Navahy region in winter. Without the snow-posts the journey would be exceedingly dangerous. About four hours' travel brings us to the edge of the plateau; and we look down upon the Navahy Deresi far below us, and beyond that upon the valley of the Gök Su. Hence we descend west in about one and a half hours to Lakhlas. The bluff falls off almost perpendicularly; this is the case throughout this whole Ermenek-Feriske region.

Lakhlas is almost certainly a corruption of the Λαλασσίς of Ptolemy, Pliny, and coins. We pass Sevitli to Bashkieui, which, as its name indicates, is the last village at the head of Navahy Deresi. From Bashkieui we pass Bederet to Lauvdha. This last village is almost certainly the modern equivalent of the Λαύζαδος of Hierocles and the Notitiæ Episcopatuum.

From Lauvdha we ascend to Görde, on the slope of the right bluff of the Dere; thence we descend to Kishla, in the narrow valley on the Tchai, which comes from the Bashkieui region. Kishla is the village put down by Fischer as *Navahy*. Navahy, however, is the name of the whole district, and not of any particular village. From Kishla we head east, and cross a ridge *in the Dere* running nearly south. Both ascent and descent are exceedingly steep. One hour's travel brings us to Dindebol, a name which may be a corruption of *Dometianoupolis*. It was certainly an ancient town or village. There are numerous tombs, excavated out of the soft rock; some of them have bas-reliefs, which are now badly defaced.

From Dindebol the ascent to the two villages Ivzit, situated just below the brink of the left bluff of the Dere, is long, tedious, and excessively steep. Near Yokarü Ivzit is the site of an ancient village, with rock-cut sepulchres. South of the two Ivzit villages are five villages situated on the slope of the left bluff; these all bear the name of Gargara.

June 16. Yokarü Ivzit to Feriske, 6 h. 17 m. We descend again

in a westerly direction to the little valley, then cross the ridge already mentioned to Betlam. In the Dere above Betlam are two villages, Isnebol and Kara Puñar. Isnebol is corrupted from some Greek name ending in -ὁπολις. From Betlam we ascend the right bluff of Navahy Deresi southwest, and find ourselves on an elevated plateau, on which Urghudlu is situated. Before reaching Urghudlu we pass a number of rock-cut sepulchres. This plateau is cultivated, but the land is not very fertile.

From Urghudlu we head west, and descend almost perpendicularly by a terrible road to Feriske in the Bash Dere. Above Feriske the Dere becomes very narrow and rough, but after a time it opens up again, and is said to contain the following villages (the distances are reckoned from Feriske): Djivler (1½ h., right bank); Durdjalar (2½ h., right bank); Mentchek (1½ h., left bank); Yediler (2 h., left bank); Sariveller (2½ h., left bank). At Feriske the Dere widens, to contract again two miles lower down.

June 17. Feriske, *via* Tchukur Bagh, to Ilamos, 4 h. 39 m. We ascend southwest for an hour to the top of the ridge lying between Bash Dere and Göderet Deresi. On the top of the mountain are numerous rock-cut sepulchres, some of which are very remarkable. One, which bears inscription No. 136 (but too high to reach), represents the façade of a temple. The pediment is occupied by a head of Medusa. A lion ascends each side of the pediment, which is adorned with great Akroteria. The four columns have remarkable capitals, seemingly Egyptian in character.

No. 136.

Rock sepulchre, with the façade of a temple, on the top of the mountain south of Feriske. The left end is much weathered, almost defaced, and the sun shone so unhappily on the inscription that I could decipher but little, even with my glass. Copy.

Χ▨▨▨▨▨▨Α▨▨▨▨ΑΧΑΙΡΕΚΑΙΩ▨ΕΟ▨ΓΕΝΟΙΤΟ▨▨▨▨▨▨▨▨▨▨
ΜΑΡΚΟΥΥ▨ΟΕΚΟΛΛΕΙΝΑΑΚΥΛΑΕΚΑΙΜΑΡΚΟΕΟΥΑΛΕΡ
▨▨▨▨▨▨▨▨▨▨

. . . . . χαῖρε καὶ . . . γένοιτο . . . .
Μάρκου υ[ἱ]ὸς, Κολλείνᾳ, Ἀκύλας καὶ Μάρκος Οὐαλέρ-
[ιος . . . . .]τὸ μνῆμα
. . . . . .ζῶν ἑαυτοῖς ἐποίησαν.

Another uninscribed tomb with temple façade adjoins the one bearing the above inscription, but differs from it materially. In place of the akroterion on the right of the spectator, there is a bust of a woman. On the right of the façade are three human figures, — the first is that of a woman, erect and veiled; her right hand is placed upon her breast, while her left rests apparently on her thigh, or else hangs akimbo. The second figure is that of a man, standing on a pedestal slightly more elevated than the first. He is clothed in the chiton alone; his right hand rests on his stomach, and in his left hand he holds aloft some object. The third is a standing male figure, clothed in chiton and himation. In his right hand he holds some object against his breast; his left hand is hidden in the folds of the himation. All three figures are rude.

Beyond these tombs are a number of others, some of which represent temples. One bears the following fragmentary inscription.

No. 137.

Rock sepulchre, with the façade of a temple, on the top of the mountain south of Feriske, near the last. Copy.

[illegible]NNOYCIOYPACIOC[illegible]ΙΝΤ[illegible]OY[illegible]H[illegible]ΚΑΙΝΟΥ[illegible]ΑΙ[illegible]ΚΑΙΝΟΥΑΤΩCΚΑΙΕΑΥΤΟΙCΤΟΗΡΩΙΟΝ
ΚΑΤΑCΚΕΥΑCΑΝΜ[illegible]

[Νό]ννους Ἰουράσιος . . . . . καὶ ἑαυτοῖς τὸ ἡρῶιον
. . . . . κατ(ε)σκεύασαν μ[νή]μ[ης χάριν].

At this point there is an ancient quarry; a number of large quarried blocks lie scattered about. Hence a steep descent south-west to Tchukur Bagh; then we ascend east to the site of an ancient village. A number of sarcophagi are apparently *in situ*. Some of these sarcophagi are absolutely solid, lid and all, and are adorned with bas-reliefs. The source of the Göderet Su is at Göderet, a village said to be five hours' distant from Tchukur Bagh. This distance would probably be equivalent to from one and a half to two hours on the map, as the country is exceedingly steep and difficult; and I could see the head of Göderet Deresi, certainly not more than two level hours distant from Tchukur Bagh.

From the ancient cemetery we descend to Fet (20 m.).

No. 138.

Fet. Rock sepulchre a short distance west of the village. Copy.



Παπᾶς Κάδις Ἀ-
κέλονον κατεσκεύα-
σεν τὴν μνήμην (sic)
χάριν Κυγι? Καδίσι[ος διὰ?]
τεχνίτην . . . . .

Leaving Fet, we recross the mountain east by Günde to Ilamos (1 h. 55 m.).

Göderet Deresi, from Daran down to its junction with Bash Dere, is impassable for quadrupeds; this is true also below the junction of the two *deres* up to the junction of the two arms of the Gök Su. The cañon is very narrow, with high perpendicular bluffs on both sides.

June 18. From Ilamos we recross the mountain east to the valley of Ermenek, and then ascend the high left bluff of Navahy Deresi to Ermenek (4 h. 7 m.), situated in a Budjak just below the brink of the bluff which terminates the great plateau mentioned June 15.

The Isnebol on Fischer's map must read Irnebol, which may be a corruption of *Neronopolis*. This Irnebol must not be confounded with the Isnebol in the Navahy Deresi.

June 19. Ermenek to a point south of Yelli Bel, 4 h. 54 m. From Ermenek we traverse the great plateau mentioned above, in a north-northeast direction. Three hours bring us down in the dere of the Bakluzan Tchai, just below the junction of two deres and tchais. We follow up the Bakluzan Dere and Tchai for two hours, and encamp. The bluffs of the Bakluzan Dere have numerous rock-cut dwellings, that have been carefully walled on the outside. Some of these dwellings are high up in the bluffs, and none of them can be reached without artificial help. They are certainly inhabited at present; but in spite of my anxiety to see some of the people, they were always invisible. The ladder used to reach the dwellings is a long, but strong, pole, and perfectly smooth. How women or children can climb it remains a mystery. Indeed the whole settlement bears a mysterious air.

June 20. From a point south of Yelli Bel to Budjak Kishla, 7 h. 43 m. One of my horses strayed off during the night, and half the day was spent in the search after him.

We still head nearly north, and about two hours' travel brings us to the summit of Ala Dagh at the Yelli Bel. The ascent from our camp has been gentle, but the descent to the Gök Su requires six hours. The bridge over the Gök Su is called Budjakdja Köprü: this I conceive to be the true etymology, *i.e.*, from Budjak; but I heard "Buzakdje," not "Budjakdja." Half an hour up the river on the left bank we reach Budjak Kishla; immediately south of the village the Budjak Tchai comes from the east. It is small, and its source is not far distant. To this little stream, or else to the bridge over the Gök Su, is due Fischer's mistake in giving the name Buzakdje Tchai to the Gök Su. He heard the name, and wrongly applied it to the larger stream. The cañon of the Gök Su widens up into a little valley some distance above Budjak Kishla. The valley is probably three miles in diameter; the heat is intense, and produces grapes early in the season.

June 22. Budjak Kishla to Avdjelan Yaïlasü, 6 h. 16 m. We recross Budjakdja Köprü, and head west up the right bank of the Gök Su. Bostan Özü is passed, and at Tchukur[1] we again ascend the mountain, heading west. We cross several outlying ridges of Ala Dagh, pass Baïr and Avdjelan, and encamp at Avdjelan Yaïlasü. The country has been exceedingly steep and difficult all day.

June 23. Avdjelan Yaïlasü to Yer Köprü, 5 h. 29 m. We head north of west, traverse a small plateau, then descend nearly north to the two villages Kizildje. The village Salaheddin corresponds no doubt to Fischer's Bosalagdin. From Ashagha Kizildje we cross the Tchai, and immediately ascend again west along the eastern slopes of a cultivated mountain to Tchuna; thence north-northwest to Güine Kishla (no doubt the Yeni Kishla of Fischer's map). We thence head north-northwest, traversing a very rugged country, to the elevated plateau of Agatch and Dulgerler.

No one knows anything about a Katran Dagh or a Katran Deresi. I suspect it to be a mistake on Fischer's part for Makhram Dagh and Dere of the same name. The deres and tchais crossed yesterday and to-day have no names whatever, if I may trust the statements of the villagers themselves.

June 24. Yer Köprü to Ashagha Eshenler, 5 h. 24 m. We leave the camp at Yer Köprü, and ascend the mountain nearly east past Sari Hadji, leaving Ebeler to our right. The name of the mountain is Eshenler Dagh. From the summit, the higher points in Eshenler Dagh being on our left, we head nearly north around Eshenler Dagh. A large, undulating plateau stretches between Eshenler Dagh and Hadji Baba Dagh. It is in great measure covered with low brushwood, and seems to be very sparsely inhabited.

At Küz Ören we came upon the ruins of a large ancient village or town. The ancient cemetery is very extensive, and the stones used in the construction of the now fallen tombs are ponderous. This cemetery is now mostly covered with trees and dense brushwood, so that one labors under great disadvantage in exploring the site.

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[1] Near this place Mr. Davis found the important Latin inscription of Bassidius Lauricius, which gives the name of *Antiochia* to the site near Tchukur. See Davis, *Life in Asiatic Turkey*, p. 367; and *Bulletin de Correspondance Hellénique*, 1878, p. 16.

No. 139.

Küz Ören. Stele with bas-reliefs. Copy.

ΑΥΡΠΕΤΡΟΝΙΟCЄΚΟCΜΗCЄΝΛΑΛΟΑΝ
ΤΗΝCΥΝΒΙΟΝΑΥΤΟΥΚΑΙCЄΡΟΥΙΛΙΟΝΤΟΝ
ΜΙΚΡΟΝΚΑΙΙЄΡΑΚΑЄΝΑΑΡΝΑΚΙΚ▨ΙΜΕΝΟΝΥΙΟΥC
Μ Χ

Αὐρ. Πετρόνιος ἐκόσμησεν Λαλόαν
τὴν σύνβιον αὐτοῦ καὶ Σερουίλιον τὸν
μικρὸν καὶ Ἱέρακα ἐν (λ)άρνακι κ[ε]ίμενον υἱοὺς
μ(νήμης) χ(άριν).

No. 140.

Küz Ören. Stele with bas-reliefs. Copy.

ΝЄCΤΩΡΑΝЄCΤΗCЄΝ
ΟΥΑΛЄΡΙΟΝΥΟΝΑΥΤΟΥ
ΜΝΗΜΗC ΧΑΡΙΝ
ΚΑΙΤΟΥC ΓΟΝЄΙC

Νέστωρ ἀνέστησεν
Οὐαλέριον υἱὸν αὐτοῦ
μνήμης χάριν
καὶ τοὺς γονεῖς.

No. 141.

Küz Ören. Stele with ornaments. Copy.

▨▨CЄΡΟΥЄΙΛΙΟΥΑΝЄCΤΗCЄΝCΑΝΤΗΝΘΥ
▨▨ΑΙΙЄΡΑΚΑΥΙΟΝΑΥΤΟΥ

[Ὀδεῖνα] Σερουειλίου ἀνέστησεν Σὰν τὴν θυ-
[γατέρα κ]αὶ Ἱέρακα υἱὸν αὐτοῦ.

No. 142.

Küz Ören. Stele with bas-reliefs. Copy.

ΡΟΥΦΕΙΝΑΤΙΤΤΙCΑΝΕCΤΗCΕΝ

ΟΝΤΟΝΑΝΔΡΑΚΑΙ
ΟΝΚΑΙΤΑΤΤΑΝΤΗΝΘΥΜ
ΓΑΤΕΡΑ

Ῥουφεῖνα Τίττις ἀνέστησεν
[ἑαυτὴν καὶ τὸν δεῖνα]
τὸν ἄνδρα καὶ [τὸν δεῖνα υἱ-]
ον καὶ Τάτταν τὴν θυ⟨μ⟩-
γατέρα.

No. 143.

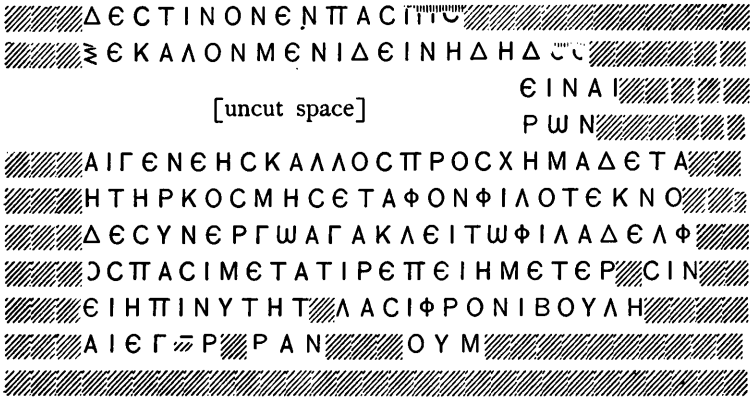
Küz Ören. Slab with a polished panel. Copy.

ΝΑΝΝΑ
ΙΟΥΛΙΟΥΘΥ
ΓΑΤΗΡΑΝΕC
ΤΗCΕΝΕΑΥ
ΤΗΝ ΜΧ

Νάννα
Ἰουλίου θυ-
γάτηρ ἀνέσ-
τησεν ἑαυ-
τὴν μ(νήμης) χ(άριν).

No. 144.

Küz Ören. Epistyle block. Copy.



[Γαίου? *σῆμα τό*]δ' *ἐστιν ὃν ἐν πᾶσ*[*ιν φιλότειμον*]
[*πατρὶς ἔτε*]*ξε, καλὸν μὲν ἰδεῖν ἥδη δ*[*ὲ συν*]*εῖναι,*
[*εἶχε δὲ κ*]*αὶ γενέης κάλλος, πρόσχημα δ' ἑτα*[*ί*]*ρων.*
[Νάννα? *δ' ἡ μ*]*ήτηρ κόσμησε τάφον φιλότεκνο*[ς]
[Κοίντῳ? *σὺν*] *δὲ συνέργῳ ἀγακλείτῳ φιλαδέλφ*[*ῳ*].
[*ταῦτ' ἐπέγραψ' ὃ*]*ς πᾶσι μεταπρέπει ἠμετέρ*[*οι*]*σιν*
[*συνγενέσιν θ*]*είῃ πινυτῇ ταλασίφρονι βούλῃ.*
. . . . . .
. . . . . .

No. 145.

Küz Ören. Stele with bas-reliefs. Copy.



. . . . . Ταράσις ἀν-
[*έστησ*]*εν* Μ. Ἀντόνι-
[*ον μνήμης χάριν*].

No. 146.

Küz Ören. Stele with bas-reliefs. Copy.

CTI Є
ΦOY IO
MNHMHC XAPIN

No. 147.

Küz Ören. Stele with bas-reliefs. Copy.

ONCIC
MNHMHCXAPIN

No. 148.

Küz Ören. Stele with bas-reliefs. Copy.

O
AΓON

From Küz Ören we head west, and recross Eshenler Dagh, with the highest point in the mountain always on our left, to Yokarü and Ashagha Eshenler. Both villages are situated in a broad, elevated plateau immediately above the great cañon of the Gök Su.

No. 149.

Ashagha Eshenler. Stele. Copy.

IOYΛIOC
ΛONΓEIN
OCKAIIOYΛ
IAOKAMN
HMHCXA
PIN

Ἰούλιος
Λονγεῖν-
ος καὶ Ἰουλ-
ία Ὀκᾶ μν-
ήμης χάριν.

No. 150.

Ashagha Eshenler. Stele with bas-reliefs. Copy.



. . . . . Ἴμμας [καὶ . . . ἀνέστη]
σαν ζῶντες ἑαυτοῦς [καὶ . . . .]
υἱοὺς τοὺς οἰκοδεσπ[ότα]ς . . . .
τας καὶ τὸν υἱὸν Κόνωνα τὸν . . . .
μν(ημης) χάρ(ιν).

From Ashagha Eshenler we go north-northwest to Eshenler Djivlesi, where we found the ruins of a large village or town. The tombs are monumental.

No. 151.

Eshenler Djivlesi. Stele with ornaments. Copy.



Ἡρακλείδης ἀπελεύ-
θερος ἀνέστησεν Μαμ-
μεὶν Κοζαπέου χάριν (μνήμης).

In ЄΡΑΚΛЄΙΔΗϹ the first symbol stands for Η, — another proof that η did not have the sound of ι in this region. See note to No. 85.

No. 152.

In a small Valonia grove between Ashagha Eshenler and Eshenler Djivlesi. The reading is certain. Copy.

ϹЄΡΑΠΙѠΝΚΝѠΑΝЄϹΤΗ
ϹЄΝΓΑΙΑΝΤѠΝΙΟΝΚΝѠ
ΠΑΤЄΡΑΑΥΤΟΥΜΝΗΜΗϹ
ΧΡ

Σεραπίων Κνῶ ἀνέστη-
σεν Γάϊ(ον) Ἀντώνιον Κνῶ
πατέρα αὐτοῦ μνήμης
χ(ά)ρ(ιν).

Κνῶ must be an indeclinable name, inasmuch as Σεραπίων cannot be the son of Κνῶ and at the same time the son of Γ. Ἀντώνιος.

Nos. 153–154.

Eshenler Djivlesi. A pretentious mausoleum, which may be divided into four parts: a substructure of large blocks of stone; a quadrangular pedestal on the substructure; a highly ornamented sarcophagus of small size on the cippus-pedestal; lastly, the sarcophagus lid, which is crowned by a large lion lying with his forefeet stretched out in front. His attitude is that of recently-awakened attention. The measurements of the pedestal are: whole height, 1.62 m.; height within

mouldings, 1.0 *m.; width within mouldings,* 1.35 *m.; thickness,* 0.88 *m. The first three lines are cut on the sarcophagus lid just below the lion. Lines* 4 *and* 5 *are on the top moulding of the cippus-pedestal; lines* 1–5 *are of later date than lines* 6–11, *and are put in without regard to beauty or artistic feeling. Lines* 6–11 *form the inscription proper, and they are therefore in their proper place; that is, between the top and bottom moulding of the cippus-pedestal. The* E (Є) *varies as indicated. In line* 5, N *is written for* Π *by error of the stonecutter. The letters* OYN *have been inserted between lines* 8 *and* 9, *as indicated. Copy.*

B.

ΔΗΜΗΤΡΙΟCΠΑCΙΩΝΟCΖΩΝΚΑΙΦΡΟΝΩ
ΝΑΝΕΘΗΚΕΝΕΑΥΤΟΝΛΕΟΝΤΑΚΑΙΙΝΝΑΝΒΑΤΕΟΥΤ
ΗΝΓΥ

ΝΑΙΚΑΑΥΤΟΥΠΡΟΤΕΡΑΝΦΡΟΝΤΩΝΚΟΙΝΤ▨(
▨ΚΑΚΑΙΝΑCΙΩΝΑ 5

A.

ΔΗΜΗΤΡΙΟCΠΑCΙΩΝΟCΖΩΝΚΑΙΦΡΟΝΩΝΑΝΕCΤΗCΕΝΕΑΥΤΟΝ
ΛΕΟΝΤΑΚΑΙΙΝΝΑΝΒΑΤΕΟΥΤΗΝΓΥΝΑΙΚΑΑΥΤΟΥΠΡΟΤΕΡΑΝ▨
ΚΑΙΙΜΜΑΝΤΗΝΙΔΙΑΝΓΥΝΑΙΚΑΚΑΙΠΑΣΙΩΝΑΔΗΜΗΤΡΙΟΥΤΟΝ
ΟΥΝ
ΠΑΤΕΡΑΑΥΤΟΥΚΑΙΜΑΜΜΕΙΝΚΑΙΝΟΥΝΚΑΙΛΕΟΥΝ
ΤΑCΑΔΕΛΦΑCΑΥΤΟΥΚΑΙΒΑΛΒΙΟΑΝΚΑΝΖΩΑΠΕ 10
ΛΕΥΘΕΡΟΝΑΥΤΟΥΜΝΗΜΗCΧΑΡΙΝ

A.

Δημήτριος Πασίωνος ζῶν καὶ φρονῶν ἀνέστησεν ἑαυτὸν λέοντα καὶ Ἴνναν Βατέου τὴν γυναῖκα αὐτοῦ προτέραν καὶ Ἴμμαν τὴν ἰδίαν γυναῖκα καί Πασίωνα Δημητρίου τὸν πατέρα αὐτοῦ καὶ Μαμμεῖν καὶ Νουνοῦν καὶ Λεοῦν τὰς ἀδελφὰς αὐτοῦ καὶ Βαλβιόαν Καν̣ζῶ ἀπε-
λεύθερον αὐτοῦ μνήμης χάριν.

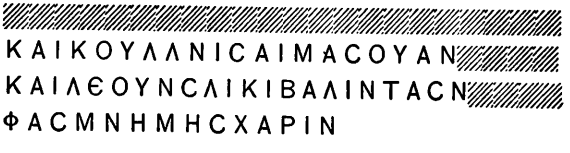
B.

Δημήτριος Πασίωνος ζῶν καὶ φρονῶ-
ν ἀνέθηκεν ἑαυτὸν λέοντα καὶ Ἴνναν Βατέου τ-
ην γυ-
ναῖκα αὐτοῦ προτέραν· Φρόντων Κοΐντ[ου]
[ἀνέστησεν τὴν γυναῖ]κα? καὶ (Π)ασίωνα.

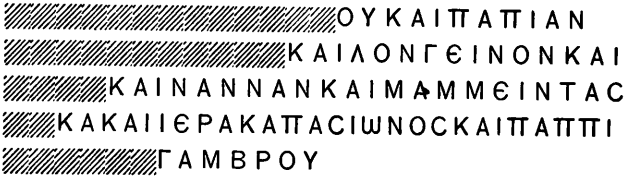
Nos. 155–156.

Eshenler Djivlesi. Large cippus with two sides inscribed. Side A is badly weathered, and the reading is not certain. Copy.

A.



B.



A.

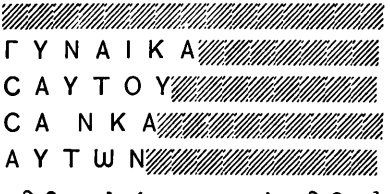
καὶ Κουλ[ά]νις Αἰμασοῦ Ἀν . . .
καὶ Λεοῦν [κα]ὶ Κιβαλὶν τὰς ν[ύμ-?]
φας μνήμης χάριν.

B.

. . . . . ου καὶ Παπίαν
. . . . . καὶ Λονγεῖνον καὶ
. . . . . καὶ Νάνναν καὶ Μαμμεὶν τὰς
[ἀδελφὰς καὶ... γυναῖ]κα καὶ Ἱέρακα Πασίωνος καὶ Παππί-
[αν . . . . .]γαμβροῦ.

No. 157.

Eshenler Djivlesi. Large cippus pedestal-block similar to the last. Most of the inscription was on a superimposed block, now gone; the part of the inscription given below is on the top moulding of the pedestal. The space within the mouldings is taken up with ornaments, bunches of grapes aud twining vines. Copy.



[Ὁ δεῖνα ἀνέστησεν τὴν δεῖνα]
γυναῖκα [αὐτοῦ καὶ τοὺς γονεῖ-?]
ς αὐτοῦ [καὶ . . . . καὶ]
Σὰν κα[ὶ . . . . ἀδελφοὺς?]
αὐτῶν [μνήμης χάριν].

No. 158.

Eshenler Djivlesi. Plain Stele. Copy.

ΑΥΤΗC
ΑΜΜΕΙΛΑΓΑΙΟΥΑΝΕΘΗΚΕΝΒΙΚΚΙΛΑΝΥΙΟΝ

Ἀμμεῖλα Γαΐου ἀνέθηκεν Βικκιλᾶν υἱὸν αὐτῆς.

No. 159.

Eshenler Djivlesi. Plain Stele. Copy.



. . . Ἴμμας Βαβό[ου ἀνέσ-]
[τησεν τὸ] μνημεῖ[ον . . .]

The remains at Eshenler Djivlesi prove that the town or large village located here was wealthy, and cultivated the arts. A piece of well-executed sculpture, belonging probably to a tomb, is not unworthy of mention. It is a group of mother and daughter, slightly above life size. The mother stoops gently, hovering over the daughter. The attitude of the mother bespeaks anxiety or terror, but her anxiety is not so much for herself as for her child. With her right hand she presses the girl to herself; her left arm is bent upward, and the hand is placed against her head, which is bent down towards the right shoulder, and looks upward as though she were expecting danger to her child from above. Her whole attitude reminds one strongly of Niobe. The daughter is apparently calm and unconcerned; she leans against her mother in trustful repose.

June 25. Ashagha Eshenler to Kazlar, 2 h. 37 m. From Eshenler Djivlesi we return to Ashagha Eshenler, and then descend in numberless zigzags down the almost perpendicular bluff to Yaghdji. Then we cross the Gök Su by Takhta Köprü, just below the junction of the Gök Su and the Alata Su. It must be noted that the Alata Su seems to be the larger stream of the two. We then ascend to Kazlar, on the eastern slopes of Kalün Aghyl Dagh.

June 26. Kazlar to Yokarü Khadem, 5 h. 54 m. From Kazlar we cross the steep eastern spurs of Kalün Aghyl Dagh, heading nearly west to Kalün Aghyl, a large village on the mountain-side, overlooking the great cañon of the Alata Su and the plateau which stretches forward northwest and embraces the Polat-Saraidjik region as far as Zengibar Kalesi. Immediately beyond Kalün Aghyl we reach the bluff of the cañon; a frightful yawning abyss is on my right, and a high perpendicular bluff, called Demirli Kaya, is on my left. The descent (about south) is but slow, as the road slants along the bluff of the cañon; we finally are down on the Alata Su about one quarter of an hour below Sazak and Pirlevganda, both of which villages are visible. The descent occupies more than an hour and a half. The village Sarindj is away up on the slope of the right bluff, just below the brink. From the bridge over the Alata Su we ascend northwest along the slope of the left bluff, passing between the two villages Mernek, and then go up the narrow gorge down which comes the Khadem Tchai. We pass Ashagha Khadem to Yokarü Khadem. The Khadem valley is small, but exceedingly fertile, and very re-

freshing after long journeyings among rugged and sterile mountains. Yokarü Khadem is the seat of a Kaim-Makam, and a summer resort of the Vali Pasha of Konia.

June 27. Yokarü Khadem to Khodjakieui, 5 h. 59 m. We head west, with Khadem Dagh on our right, and traverse a very elevated country, mostly in *deres*, for one hour, when we reach the large rolling plateau that stretches off to Geyik Dagh. For an hour we traverse this plateau, heading north-northwest; then a steep descent of one hour down a deep Boghaz brings us to Gerez, a village situated in the Boghaz. Still following down the Boghaz for half an hour, we reach the Gök Su near its junction with a Tchai coming from the south. On the Gök Su, a short distance above the confluence just mentioned, is Dedemkieui. As well as I can make out from this point, the Gök Su comes from the southwest. The villagers of Dedemkieui say that its source is ten or more hours distant from Dedemkieui. Accordingly it drains the eastern slopes of the huge Geyik Dagh. The two villages Tolkhane are situated in a Boghaz about fifteen minutes north-northwest of Dedemkieui. No one knows anything of a village Tscheharshembeh (see Fischer's map); I have asked about it in the Alata, Navahy, and Khadem regions, and always received a negative answer. I am convinced, accordingly, that no such village exists.

From Dedemkieui we follow down the cañon of the Gök Su, about north-northwest, for three hours. At this point the Gök Su enters a very narrow cañon, and flows northeast. We ascend northwest to the plateau of Khodjakieui, and reach the village after one hour's travel. At Khodjakieui a market is held on Fridays; and indeed the village is very often called *Djumai Pazar* alone.

June 29. Khodjakieui to Khodjakieui Yaïlasü, 2 h. 54 m. The ruins near Yonüslar are on an Acropolis. The stones, intended for the Acropolis wall, if not actually used in it, are large and ponderous. They have been well hewn for the joints, but are hewn only for a short distance along the edges, like the stones of the lower story of the Pitti Palace. The unhewn part is very rough, and in many stones projects as much as two feet beyond the hewn edge-line. These stones are scattered around the Acropolis hill in its entire circuit; but I incline to the opinion that they were never placed in position, and that for unknown reasons the plan of fortifying the Acropolis had to be abandoned after having been successfully inaugurated.

Near Kara Baïr there is a second hill, with ruins similar in character to those just mentioned, but less extensive.

This plateau is called Sinande Ovasü, and embraces in this immediate neighborhood the villages Baïbaghan, Khodjakieui, Kara Baïr, Yonüslar, Koghanlü, Sodjak.

The ascent to Sinande Kuzu Dagh is very steep; from the top of the mountain the cañon of the Gök Su is clearly visible up to the point below Zengibar Kalesi, where it turns to flow eastward. Once at the top of Sinande Kuzu Dagh, I find that the country ahead is a great plateau, but a very rough and undulating one. Two hours from Khodjakieui the Tufan Deresi Tchai is reached; it unites with the Gök Su a short distance above Dedemkieui. Twenty minutes' travel up the wide and grassy valley, with Haidari Dagh on our right, brings us to the confluence of two Tchais. On a hill half an hour northwest of the Yaïla of Khodjakieui are the ruins of an ancient village. Diminutive and *solid* sarcophagi, profusely ornamented with bas-reliefs, abound. These solid sarcophagi could, of course, contain neither bones nor ashes; accordingly they must have been regarded simply as tombstones. None of them bear inscriptions, and the name of the place remains unknown. Indeed the character of the surrounding country makes it highly probable that it was simply a Yaïla, or summer village, even before the advent of the Turks.

June 30. Khodjakieui Yaïlasü to Siristat, 6 h. 41 m. Ascending the Sultan Puñar Deresi, forty-seven minutes, we reach Tozun Tash and Tozun Tash Göl, a small lake, now dry. A short distance beyond this point is the watershed between the Gök Su and the Tcharshembe Su, with a stream tributary to Tcharshembe Su. At Tchatt the two streams unite. The Tcharshembe Su comes down a narrow gorge, which comes to an end a short distance below Tchatt, where the fertile valley of Siristat begins. We ascend the bluff of the gorge, and traverse rich grain-fields, that strike one pleasantly after weeks of rough mountain work.

No. 160.

Aktche Puñar. On a Musallah Tashü. Copy.



Δόμνα ἡ καὶ Ῥουφεῖνα Κ[λύ]του θυγάτηρ
Φρόντωνι ἀνδρὶ μνήμης χάριν.

A short distance beyond Aktche Puñar the Soghla Göl becomes visible. The two villages Karadja Ardidj are situated on the elevated plateau which lies between the two branches of the Tcharshembe Su. Siristat is picturesquely situated on the Tcharshembe Su, at the foot of a precipitous hill. The most common name of the town is Siristat; but being the seat of government of Boz Kyr Kaïm-Makamlük, it is sometimes called Boz Kyr. An old and abandoned silver mine probably misled Hamilton in giving the place the name of Tris Maaden, a name which no one knows.

No. 161.

Siristat. In the pavement of a street. Copy.

IMPCAES
· MAVR
SEVERI
[erased]
PII·FAVG

Imp(eratoris) Caes(aris)
M. Aur(elii)
Severi
[Alexandri]
Pii F(elicis) Aug(usti)

Apparently the inscription must be assigned to Alexander Severus.

No. 162.

Siristat. Stone serving as step in the door of a house. Copy.

ЄΥΠΡЄΠΗС
ΠЄΡΓΑΜΗΝ
ΤΗΝΑΙΜΝΗС
ΤΟΝСΥΝΒΙΟΝ
ΜΝΗΜΗСΚΑΙΦΙ
ΛΟСΤΟΡΓΙΑСЄΝЄΚЄΝ

Εὐπρεπὴς
Περγάμην
τὴν ἀΐμνησ-
τον σύνβιον
μνήμης καὶ φι-
λοστοργίας ἕνεκεν.

No. 163.

Siristat. In the stairway of a house. Copy.

ΒΑΛΒΙΟΑCΝΕΙΚΗΝ
ΤΗΝΜΝΗCΤΗΝCΥΝ
ΒΙΟΝΜΝΗΜΗCΚΑΙΦΙ
ΛΟCΤΟΡΓΙΑCΕΝΕΚΕΝ

Βαλβιόας Νείκην
τὴν μνηστὴν σύν-
βιον μνήμης καὶ φι-
λοστοργίας ἕνεκεν.

No. 164.

Siristat. In the wall of the Djami. There are two more lines at the bottom, but they are buried so unfortunately that I could not lay them bare without special permission from the Mufti, who was sleeping away the Ramadhan fast. Copy.

[illegible]ΑΡΑ[illegible]
[illegible]ΙΟΝΚΡΙCΠΟΝ[illegible]
[illegible]ΗΝΚΑΙΓΑΙΟΝΙΟΥ[illegible]
[illegible]ΛΕΡΑCΤΡΑΤΙΩ[illegible]
[illegible]ΘΑΝΩΤΑ [space uncut]
ΚΑΙΓΑΙΟΝΙΟΥΛΙΟΝΚΡΙC
ΠΟΝΕΦΙΠΠΟΝΤΟΥCΥΙΟΥCΑΥ
ΑΥΤΗCΚΑΙΠΑΤΕΡΑΑΥΤΩΝ

. . . ΑΡΑ . . . . . .
[Ἰούλ]ιον Κρίσπον [στρατι-]
[ώτ]ην καὶ Γάϊον Ἰού[λιον]
[πατ]έρα στρατιώ[την . . .]
. . . . θανωτα
καὶ Γάϊον Ἰούλιον Κρίσ-
πον Ἔφιππον τοὺς υἱοὺς α[ἰ]-
αυτῆς καὶ πατέρα αὐτῶν.

No. 165.

Siristat. In the wall of the Djami. Copy.

ΚΚΙCΙCΛΟΥΚΙΟΥΘΥΓΑ
ΚΗΑΚΚΙCΙCΘΥΓΑΤΗΡ
ΜΝΗΜΗCΧΑΡΙΝ

[Ἀ]κκισὶς Λουκίου θυγά[τηρ]
κὴ Ἀκκισὶς θυγάτηρ [τοῦ δεῖνος]
μνήμης χάριν.

Concerning κή for καί, see the note to No. 85.

No. 166.

Siristat. At a ruined fountain. C. I. G. 4394. *Copy.*

ΛΟΝΓΕΙΝΟCΓCΙ
ΟCΚΑΙΕΙΜΜΑΝ
ΓΥΝΑΙΚΑΑΥΤΟΥ

. . . . . Λονγεῖνος [ἀνέστησεν τὸν δεῖνα]
[τοῦ δεῖνος] καὶ Εἴμμαν
[τοῦ δεῖνος] γυναῖκα αὐτοῦ.

No. 167.

Siristat. Lion sarcophagus lid in the bridge. Copy.

ЄΟΝΕΙΚΟΥΑΝΕCΤΗCΕΝΕΑΥ
ΝΜΕΝΕΛΑΟΝΤΟΝΑΝΔΡΑ

[Ἡ δεῖνα Κλ]εονείκου ἀνέστησεν ἑαυ[τὴν καὶ]
[. . . . . .]ν Μενέλαον τὸν ἄνδρα [αὐτῆς κτλ.].

No. 168.

Siristat. In the bridge. Copy.

ΡΟΝΗCΙ
ΜΗCΕΝ
ΤΟΝΠΑΤΕΡΑ
ΑΥΤΟΥ
ΝΙΝΝΙΝ

Η Ν

[Αὐ]ρ. Ὀνήσι[μος]
[ἐτεί]μησεν
τὸν πατέρα
αὐτοῦ
Νίννιν
[μν]ή[μης χάριν].

No. 169.

Siristat. In the bridge. Copy.

CωCCOC
ΑΜΧΑ
ΑΚΥΛΑC
ΜΝ ΧΑ

Σ̂ωσσος
Α? μν(ήμης) χά(ριν).
Ἀκύλας
μν(ήμης) χά(ριν).

No. 170.

Siristat. A diminutive sarcophagus, highly ornamented with bas-reliefs, in the wall of a house. The rest of the inscription was doubtless on the opposite side of the stone. Copy.

K A I O N H C I M
O N T O N C Y N T
P O Φ O N

καὶ Ὀνήσιμ-
ον τὸν σύντ-
ροφον.

No. 171.

Siristat. Near the last. Copy.

[illegible]C T P A T I Ω T[illegible]

[Ὁ δεῖνα] στρατιώτ[ης κτλ.]

In the bridge at Siristat there is a bas-relief of a lively hunting-scene. A bear in precipitate flight is pursued by a dog, which has just fastened his fangs in the left ham of the fleeing bear. Immediately behind the dog a mounted huntsman, whose robes flutter horizontally behind him, rushes at full speed to the assistance of his four-footed ally. The hunt heads from right to left, from the standpoint of the spectator. It is well executed.

July 1. Siristat to Ulu Puñar, 4 h. 29 m. An ascent of forty-seven minutes brings us to Koz Agatch, where we regain the rough undulating plateau, which is bounded on three sides by Boz Kyr Dagh, the cañon of the Gök Su, and Sinande Kuzu Dagh.

No. 172.

Tepe Arasü. Stele with bas-reliefs. Copy.

[illegible]ΚΑΙΟΥΑΝΑΛΙC[illegible]

. . . καὶ Οὐανάλις . . .

For this name see No. 76.

No. 173.

Tepe Arasü. Stele with bas-reliefs. Copy.

[illegible]ΠΑΠΠΑCΚΑΙΤΑΡΑCΙC[illegible]ΤΟΥΑΥ[illegible]

. . . Παππᾶς καὶ Ταράσις τοῦ Αὐ . . .

Hence we pass through Tepelidje and the *three* villages called Kütchük Assarlük to Böyük Assarlük, a large village on the southwest slope of Assar Dagh and on the left bluff of the Gök Su, just at the point where the river turns to flow southeast. Hence we go north to Yazdam, and then east to Ulu Puñar, a double village situated in a very rough country at the foot of Assar Dagh.

No. 174.

Ulu Puñar. Large quadrangular cippus, of which only the bottom is preserved. Now used as a Dibek Tashü. See C. I. G. 4389, *from a defective copy of Hamilton. Copy and impression.*

[illegible]
[illegible]ΙΚ[illegible]ΦΗΜΗΘΗΝΑΙΤΗΝΠΟΛΙΝΤΑC
ΛΟΙΠΑCΠΡΕCΒΕΙΑCΚΑΙΧΡΕΙΑCΕΝΠΑΝ
[illegible]ΙΚΑΙΡΩΕΝΑΡΕΤΩCΑΠΙ-ΙΓΕΙΟΧΟΤΑΜ[illegible]
[illegible]ΙCΑΜΕΝΟΝΚΟΠΩΝΗΑΝΑΛΩΜΑΤΩ[illegible]
ΠΡΟΓΟΝΩΝΤΕΤΩΝΚΤΙCΑΝΤΩΝΤΙ[illegible]
ΠΟΛΙΝΚΑΙΔΟΓΜΑΤΙΤΗCΙΕΡΑCCΥΝΚΛΗ[illegible]
ΤΕΤΕΙΜΗΜΕΝΩΝ

[. . . εὐ]φημηθῆναι τὴν πόλιν τὰς
λοιπὰς πρεσβείας καὶ χρείας ἐν παν-
[τὶ] καιρῷ ἐναρέτως ἀπ[η]γειοχότα μ[ηποτε?]
[φε]ισάμενον κόπων ἢ ἀναλωμάτω[ν
προγόνων τε τῶν κτισάντων τ[ὴν]
πόλιν καὶ δόγματι τῆς ἱερᾶς συγκλή[του]
τετειμημένων.

The reading is certain throughout. In line 3, the form ΑΠΗΓΕΙΟΧΟΤΑ is new, and for that reason interesting. Meyer, *Griechische Grammatik*, § 220 (p. 196), cites the Boeotian form ἀγείοχα and the form ἐπαγειοχότος.

No. 175.

Ulu Puñar. In the wall of a house. See C. I. G. 4370, *from a copy of Hamilton, but wrongly interpreted. Copy.*

ΑΥΡΚΑCΤΩΡΗΚΟC
ΜΗCΕΝΤΟΝΠΕΝΘΕΡΟ
ΝΑΥΤΟΥΖΕΥΔΑΝΙCΑΥΡΙΚΟΥΤΟΝ
ΕΥCΟΦΟΝΚΑΙΠΑΝΑΡΙCΤΟ
ΚΑΙΕΥΕΡΓΕΤΗΝ

Αὐρ. Κάστωρ ἠκόσ-
μησεν τὸν πενθερὸ-
ν αὐτοῦ Ζευδᾶν Ἰσαυρικοῦ τὸν
εὔσοφον καὶ πανάριστο[ν]
καὶ εὐεργέτην.

No. 176.

Ulu Puñar. In the wall of a house. Copy.

ΙΝΝΑΤΑΡΑCΙΟC

Ἴννα Ταράσιος.

No. 177.

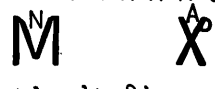
Ulu Puñar. In the interior of a house. Copy.

A N Є C T H C Є N
I C Γ A M N
T O ˋ Λ I
T Є I M H C K A I Є Y N
A C X A P I N

[Ὁ δεῖνα]
ἀνέστησεν
. . . γαμ[βρὸ]ν
το . . . . .
τείμης καὶ εὐν[οί-]
ας χάριν.

No. 178.

Ulu Puñar. In the wall of a house. See C. I. G. 4391. *Copy.*

A V P A P Δ Ш
K V P I Λ Λ A C


Αὐρ. Ἀρδὼ
Κυρίλλας
μν(ήμης) χάρ(ιν).

No. 179.

Ulu Puñar. In the wall of a house. Copy.

A Π Π A C

. . . [Π]αππᾶς . . .

July 2. The day was spent at Zengibar Kalesi in a hunt for inscriptions. A steep ascent of twenty minutes from Ulu Puñar brings one to the northwest gateway of *Palaea Isauria.*

Outside of this gateway are several rock-cut tombs, ornamented with eagles and lions. One of these tombs represents the façade of a temple. In the highest part of the gable is a head of Helios, beneath which are two eagles, with uplifted wings, advancing the one upon the other. In the centre of the cella wall is the entrance to the tomb. On the top moulding of this entrance is the figure in relief of a lion standing proudly erect. On either side of the door are ox-heads. Beneath the door is the bust of a man. Three steps lead up to the tomb.

Close by is a small solid sarcophagus hewn out of the living rock. The front and two ends of the sarcophagus are ornamented with reliefs. The rear side and bottom still adhere to the living rock. The lid, although it cannot be removed, is made in all formality, with the lion in a crouching posture crowning it. The lion seems to have been regarded as a matter of necessity on all kinds of tombs and sarcophagi in Isauria. Behind the lion is a small hole in the rock, probably intended as a receptacle for the ashes of the defunct person.

The gateway is still standing, but the adjoining walls are in ruins. On the stones by the gate may be seen the coat-of-arms of Palaea Isaura, consisting of sword and shield, cuirass, greaves, and helmet.

No. 180.

Zengibar Kalesi (*Palaea Isaura*). *Immediately west of the arched gateway leading to the ancient church and monastery. Height,* 1.77 *m.; height within the mouldings,* 1.0 *m.; width within the mouldings,* 0.59 *m. Copy and impression.*[1]

ΑΥΤΟΚΡΑΤΟΡΑ·ΚΑΙCΑ
ΡΑΜΑΡΚΟΝΑΥΡΗΛΙ
ΟΝΑΝΤΩΝΕΙΝΟΝ
CΕΒΑCΤΟΝΓΕΡΜΑ
ΝΙΚΟΝCΑΡΜΑΤΙΚΟΝ
ΙCΑΥΡΕΩΝΗΒΟΥΛΗ
ΚΑΙΟΔΗΜΟCΔΙΕΠΙ
ΜΕΛΗΤΟΥΟΡΕCΤΟΥ
ΤΙΒΕΡΙΟΥΑΡΧΙΕΡΕΩC

[1] Line 9, ΩC are in ligature.

Αὐτοκράτορα Καίσα-
ρα Μάρκον Αὐρήλι-
ον Ἀντωνεῖνον
Σεβαστὸν Γερμα-
νικὸν Σαρματικὸν
Ἰσαυρέων ἡ βουλὴ
καὶ ὁ δῆμος δι' ἐπι-
μελητοῦ Ὀρέστου
Τιβερίου ἀρχιερέως.

No. 181.

Zengibar Kalesi. Broken quadrangular cippus in the ruins of the church. Height, 0.72 *m.; width,* 0.57 *m. See Davis,* Life in Asiatic Turkey, *p.* 418. *Copy and impression.*

ΙCΑΥΡЄΩΝΗΒΟΥΛΗΚΑΙ
ΟΔΗΜΟCΟΙΤЄCΥΝΠΟ
ΛЄΙΤЄΥΟΜЄΝΟΙΡΩ
ΜΑΙΟΙΤΑΡΚΥΝΔΒЄΡ
ΡΑΝΔΗΜΗΤΡΙΟΥΑΡΧΙ
ЄΡЄΑΘЄΩΝCЄΒΑC
ΤΩΝЄΚΠΡΟΓΟΝΩΝ
CΧΗΜΟΝΑΚΑΙΦΙΛΟ
ΤΡΙΝЄΝΤЄΑΡΧΑΙC
CΑΙCΚΑΙЄΠΙΜЄ
ΑΙCΤΑΙCΠΑΡΗ
ΚΑΙΠΡЄCΒ
ΓΑΙΚΛ

Ἰσαυρέων ἡ βουλὴ καὶ
ὁ δῆμος οἵ τε συνπο-
λειτευόμενοι Ῥω-
μαῖοι Τάρκυν(α) Βέρ-
ραν Δημητρίου ἀρχι-
ερέα θεῶν Σεβασ-
τῶν ἐκ προγόνων [εὐ-]
σχήμονα καὶ φιλό[πα-]
τριν ἔν τε ἀρχαῖς [πά-]
σαις καὶ ἐπιμε[λεί-]
αις ταῖς παρη[κούσαις]
καὶ πρεσβ[είαις . . .]
[. . .]γαικι[. . . . .]

No. 182.

Zengibar Kalesi. Quadrangular cippus immediately adjoining the last. The first part of it is illegible, and has been purposely defaced. Height, 1.60 *m.; height within mouldings,* 0.95 *m.; width,* 0.58 *m. Copy.*

ΝΛΔΙΑ
ΒΗΝΙΚΟΝΙCΑΥΡЄΩΝ
ΗΒΟΥΛΗΚΑΙΟΔΗΜΟC

[Λ. Σεπτίμιον Σευῆρον
Περτίνακα Σεβαστὸν
Ἀραβικὸ]ν [Ἀ]δια-
βηνικὸν Ἰσαυρέων
ἡ βουλὴ καὶ ὁ δῆμος.

No. 183.

Zengibar Kalesi. Copy.

C I I C I I O Y
C C I O Y
I C A Y P Є Ω N H B O Y Λ H K A I O
Δ H M O C T O N Є A Y T Ω N Є Y
Є P Γ Є T H N

[Τὸν δεῖνα τοῦ δεῖνος
ποιήσαντα τὰ καὶ τὰ]
Ἰσαυρέων ἡ βουλὴ καὶ ὁ
δῆμος τὸν ἑαυτῶν εὐ-
εργέτην.

No. 184.

Zengibar Kalesi. Inside the walls; a quadrangular block: long, 1.∘ *m.; wide,* 0.58 *m.; thick,* 0.48 *m. It was apparently a pilaster of at least two blocks, of which this is the bottom block. The top block, with the commencement of the inscription, is gone. The reading is certain. Copy and impression.*

T▨▨▨C Π O T A I C
H M Ω N
T O I C A N Є I K H T O I C
C Є B A C T O I C
Γ A Λ Є P I Ω O Y A Λ Є P I Ω
M A Ƶ I M I A N Ω
K A I Γ O Y A Λ Є P I Ω
M A Ƶ I M Є) N Ω
K A I Φ Λ A O Y I O Y
O Y A Λ Є P I O Y
K Ω N C T A N T Є I N O N C Є B ▨
K A I O Y A Λ Є P I O Y Λ I K I N
N I A N O Y Λ I K I N N I O Y
C Є B A C T O Y

Τ[οῖς δε]σπόταις
ἡμῶν
τοῖς ἀνεικήτοις
Σεβαστοῖς
Γαλερίῳ Οὐαλερίῳ
Μαξιμιανῷ
καὶ Γ. Οὐαλερίῳ
Μαξιμείνῳ
καὶ Φλαουίου
Οὐαλερίου
Κωνσταντῖνον Σεβ(αστὸν)
καὶ Οὐαλερίου Λικιν-
νιανοῦ Λικιννίου
Σεβαστοῦ.

The stonecutter forgot apparently that the dative was the proper case, employing the genitive in lines 9–10, the accusative in line 11, and the genitive in lines 12–14.

The date of the inscription is about 308 A.D.

No. 185.

Zengibar Kalesi. In the foundation of the city walls, showing that the walls had been destroyed, and rebuilt at a period somewhat late. Copy and impression.

T · F L A V I O C A S T O R I S
F · C Y R · A L E X A N D R O
C I V I T A T E D O N A T O A B
I M P C A E S V E S P A S I A N O
F · H E R M E S L I B

T. Flavio, Castoris
f(ilio), Cyr(ina), Alexandro
civitate donato ab
Imp(eratore) Caes(are) Vespasiano
F(lavius) Hermes lib(ertus).

In line 2, CYR must stand for CYRINA = Quirina (tribu). It is the literal rendering back into Latin of the Greek form KYPINA. In line 5, the freedman's name is certainly Flavius Hermes. But the abbreviation F instead of FL is bad Latin, written by Greek-speaking Isaurians.

No. 186.

Zengibar Kalesi. In the ruins west of the Stoa. Copy.

ΟιιΛΝΑΤΙ ΝΙ
ΦΕΡΜΗC
ΑΠΕΛΕΥΘΕΡΟC

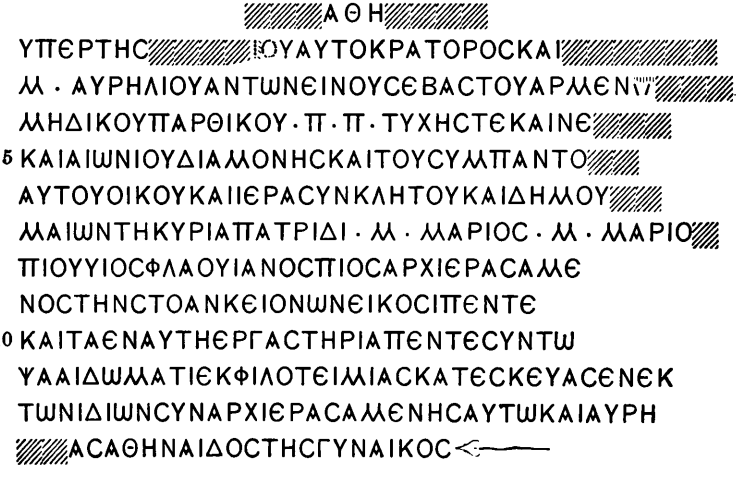
Φ. Ἑρμῆς
ἀπελεύθερος.

This same Hermes is known from the preceding Latin inscription.

From the northwest gateway to the Stoa is a distance of ten minutes; the ground is very uneven, and is strewn with ruins. Indeed, the city was situated on the top of a mountain, which does not seem high from its foot, but which must nevertheless be very high. It is everywhere visible, and the view in all directions from Palaea Isaura is perhaps the most extensive and magnificent that I have ever beheld. The Stoa is situated in a saddle between two peaks, and is almost in the centre of the city. Some of the columns of the Stoa, which are mentioned in the following inscription, are still lying about; but without excavations it is impossible to trace the Stoa completely, although a part of the wall is still *in situ*.

No. 187.

Zengibar Kalesi. Plain block: 1.02 *m. long;* 0.55 *m. high;* 0.70 *m. thick. See* C. I. G. 4385. *Copy and impression.*



[Ἀγ]αθῇ [Τύχῃ]

Ὑπὲρ τῆς [αἰωνίο]υ Αὐτοκράτορος Καί[σαρος]
Μ. Αὐρηλίου Ἀντωνείνου Σεβαστοῦ Ἀρμενί[ακοῦ]
Μηδικοῦ Παρθικοῦ π(ατρὸς) π(ατρίδος) τύχης τε καὶ
νε[ίκης]
καὶ αἰωνίου διαμονῆς καὶ τοῦ σύμπαντο[ς]
αὐτοῦ οἴκου καὶ ἱερᾶς συνκλήτου καὶ δήμου [Ῥω-]
μαίων τῇ κυρίᾳ πατρίδι Μ. Μάριος, Μ. Μαρίο[υ]
Πίου υἱὸς, Φλαουιανὸς Πίος ἀρχιερασάμε-
νος τὴν στοὰν κειόνων εἴκοσι πέντε
καὶ τὰ ἐν αὐτῇ ἐργαστήρια σὺν τῷ
ψα(λ)ιδώματι ἐκ φιλοτειμίας κατεσκεύασεν ἐκ
τῶν ἰδίων, συναρχιερασαμένης αὐτῷ καὶ Αὐρη-
[λί]ας Ἀθηναΐδος τῆς γυναικός.

Immediately east of the Stoa is an arched gateway, which has a cross on the keystone, and consequently must have belonged to some Christian structure. And indeed immediately east of this arch are the ruins of a church, which village tradition calls *Monastir* to the present day. But it is difficult to explain the presence of the following inscription in honor of Hadrian at this arch, which is certainly Christian.

No. 188.

Zengibar Kalesi. Epistyle blocks lying immediately in front of the gateway leading to the ancient church. See C. I. G. 4382. *The height of the epistyle blocks is* 0.57 *m. Copy.*

Block *A* is 1.88 m. long, and has



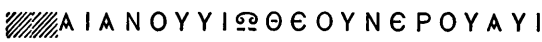
Block *B* is 0.85 m. long, and has



Block *C* is 0.24 m. long, and has



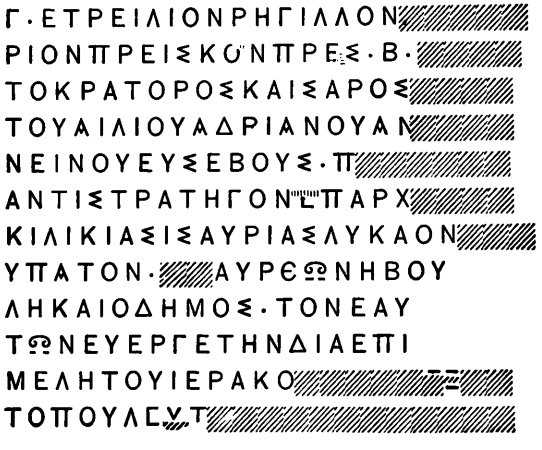
Block *D* is 2.62 m. long, and has



Αὐτοκράτορι Καίσαρι θεῶι Ἀδριανῶι Σεβαστῶι, θεοῦ Τραϊανοῦ υἱῷ, θεοῦ Νέρουα υἱωνῶι,
Ἰσαυρέων ἡ βουλὴ καὶ ὁ δῆμος.

No. 189.

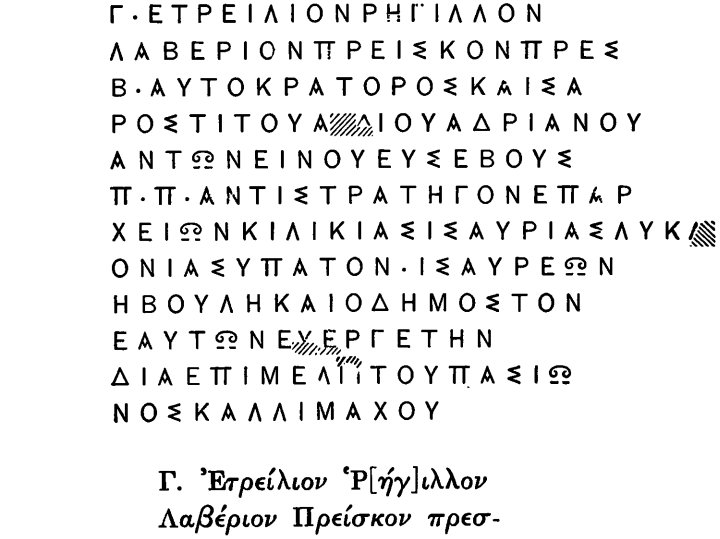
Zengibar Kalesi. Quadrangular cippus: 0.98 *m. long;* 0.69 *m. wide;* 0.55 *m. thick;* 0.57 *m. high between mouldings.* *See* Bulletin de Correspondance Hellénique, 1885, *p.* 434. *Copy and impression.*



Γ. Ἐτρείλιον Ρήγιλλον [Λαβέ-]
ριον Πρείσκον πρε[σ](βευτὴν) β' [Αὐ-]
τοκράτορος Καίσαρος [Τί-]
του Αἰλίου Ἀδριανοῦ Ἀ[ντω-]
νείνου Εὐσεβοῦς π(ατρὸς) π(ατρίδος),
ἀντιστράτηγον [ἐ]παρχ[ειῶν]
Κιλικίας Ἰσαυρίας Λυκαον[ίας],
ὕπατον, [Ἰσ]αυρέων ἡ βου-
λὴ καὶ ὁ δῆμος τὸν ἑαυ-
τῶν εὐεργέτην διὰ ἐπι-
μελητοῦ Ἱέρακ[ος . . . . .]
. . . . . .

No. 190.

Zengibar Kalesi. Quadrangular cippus by the side of the last: 0.88 *m. long;* 0.65 *m. long between mouldings;* 0.65 *m. wide;* 0.53 *m. thick. See* Bulletin de Correspondance Hellénique, 1885, *p.* 433. *Copy and impression.*



Γ. Ἐτρείλιον Ῥ[ήγ]ιλλον
Λαβέριον Πρείσκον πρεσ-
β(ευτὴν) Αὐτοκράτορος Κ[α]ίσα-
ρος Τίτου Α[ἰλ]ίου Ἀδριανοῦ
Ἀντωνείνου Εὐσεβοῦς
π(ατρὸς) π(ατρίδος), [ἀν]τιστράτηγον ἐφ[α]ρ-
χειῶν Κιλικίας Ἰσαυρί[ας] Λυκ[α-]
ονίας, ὕπατον, Ἰσαυρέων
ἡ βουλὴ καὶ ὁ δῆμος τὸν
ἑαυτῶν ἐ[ὐε]ργέτην
διὰ ἐπιμελ[η]τοῦ Πασίω-
νος Καλλιμάχου.

For a discussion of the historical points connected with the last two inscriptions, see *Bulletin de Correspondance Hellénique*, 1885, p. 434 sqq.

No. 191.

Zengibar Kalesi. West of the gateway immediately adjoining the last. Plain block: 1.28 *m. long;* 0.84 *m. high;* 0.31 *m. thick. The stone is very badly defaced. See* C. I. G. 4383. *Copy.*

ΥΠΕΡΤΗϹΑΥΤΟΚΡΑΤΟΡΟϹΤΡΑΙΑΝΟ
ΑΔΡΙΑΝΟΥΚΑΙϹΑΡΟϹϹΕΒΑϹΤΟΥϹ
ΤΗΡΙΑϹΚΑΙΑΙΩΝΙΟΥΔΙΑΜΟΝΗϹΜΕ
ΤΑΤΟΥϹΥΜΠΑΝΤΟϹΑΥΤΟΥΟΙΚΟΥ
ΚΑ ΙΚΑΙΘΕΛΙΥΓΓΙΑ
ΝΟϹΔΙ ΙΟϹΑ ΙΕΙ
ΚΑΠΑΝΤΟϹΕΝΤΩ
ΤΗΕΑΥΤΟΥΠΑΤΡΙΔΙ

Ὑπὲρ τῆς Αὐτοκράτορος Τραϊανο[ῦ]
Ἀδριανοῦ Καίσαρος Σεβαστοῦ σω-
τηρίας καὶ αἰωνίου διαμονῆς με-
τὰ τοῦ σύμπαντος αὐτοῦ οἴκου
καὶ
νος
π[α]ντὸς ἐν τῷ
τῇ ἑαυτοῦ πατρίδι.

No. 192.

Zengibar Kalesi. In the Stoa. See C. I. G. 4384. *Copy.*

ΤΟΚΡΑΤΟΡΟϹΚΑΙϹΑΡΟϹ·Τ·ΑΙΔΙΟΥΑ
ΟΥΟΥϹΔΙΑΜΟΝΗϹΚΑΙΤΟΥϹ

[Ὑπὲρ τῆς Αὐ]τοκράτορος Καίσαρος Τ. Αἰλίου
Ἀ[δριανοῦ]
[Ἀντωνείνου Σεβαστοῦ Εὐσε]βοῦς διαμονῆς καὶ τοῦ
σ[ύμπαντος]
[αὐτοῦ οἴκου κτλ.]

The conjecture made by Boeckh in his note (loc. cit.) is confirmed by the first letters and parts of letters in line 2 of my copy.

No. 193.

Zengibar Kalesi. Stele near the sepulchres. Copy.

MNHCΘHAYPΔOMNAAΓPIΠ
ΠOYHCTЄΦANOCZЄYΔATOYAN
ΔPOC AYTHC

Μνησθὴ (= μνηστὴ) Αὐρ. Δόμνα Ἀγρίππου ἡ? στέφανος Ζευδᾶ τοῦ ἀνδρὸς αὐτῆς.

Probably the writer of the inscription intended to say ἐστεφάνωσε Ζευδᾶν τὸν ἄνδρα αὐτῆς.

No. 194.

Zengibar Kalesi. Semicircular psalis immediately south of the Stoa. The inscription is on the concave side of the stone. Copy.

AYP·OPЄCTЄINAN
AOYKIOYΘYΓATЄPA
APXIЄPЄIAN
ΓYNAIKAKACTOPOC
TOYΦIAOΔOΞOY

HMOC

Αὐρ. Ὀρεστεῖναν
Λουκίου θυγατέρα
ἀρχιέρειαν
γυναῖκα Κάστορος
τοῦ φιλοδόξου
[ὁ δ]ῆμος.

No. 195.

Zengibar Kalesi. In the Stoa, by the side of the last. Copy.



. . . ος Ὀρέστ[ης] . . .
[κα]ὶ ἀρχιερε[ὺς] . . .
. . .[ἀρχιερ]ασάμενο[ς] . . .
. . .[τῇ αὐτο]ῦ πατρίδι . . .
. . . . . Τι . . .
. . . τορας υἱο . . .
. . . της ἐποί[ησε . . .]

No. 196.

Zengibar Kalesi; at Bel Puñar, five minutes south of the southern gate. Copy.

A Y P H Λ I O N A Θ H
N A I O N Θ A Λ A C
C I A H Γ Y N H

Αὐρήλιον Ἀθη-
ναῖον Θαλασ-
σία ἡ γυνή.

At this place was the ancient cemetery, and the ruins of a number of mausolea are still to be seen.

No. 197.

Zengibar Kalesi. At the rock sepulchres outside of the city walls. Beneath this inscription stands an eagle with outspread wings; beneath the eagle are three steps. Copy.

K □ I T A C Λ
A N E C T H C E N M N
N A I □
N H M H C X

Κοιτᾶς? . . . .
ἀνέστησεν μν[η-]
(μ)α [υ]ἱοῦ
[μ]νήμης χ(άριν).

No. 198.

Zengibar Kalesi. In the church. The stone is a perfectly preserved pilaster capital, and the inscription is complete. Copy.

N Є C T O P O C I Є P Λ K O C

Νέστορος Ἱέρακος.

No. 199.

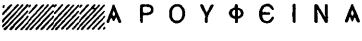
Zengibar Kalesi. Small broken cippus by the side of the last. Copy.



[Ἰού]λιος?
τοῖς ἰδίοι[ς γονεῦσιν].

No. 200.

Zengibar Kalesi. Small broken cippus by the side of the last. Copy.



...α Ῥουφεῖνα.

No. 201.

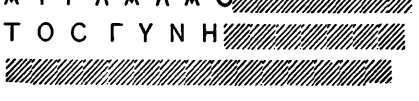
Zengibar Kalesi. On a column by the side of the last two. Copy.

ΑΝΕΙΚΗΤΟΙC
CΕΒΑCΤΟΙC

ἀνεικήτοις
Σεβαστοῖς.

No. 202.

Zengibar Kalesi. Sepulchre adjoining the last. Copy.



Αὐρ. Λάλας . . . . .
. . . τος γυνὴ . . . . .

No. 203.

Zengibar Kalesi. Rock sepulchre. Copy.



Μάκρου
Τέκτων
. . . . .
Οὐάλης.

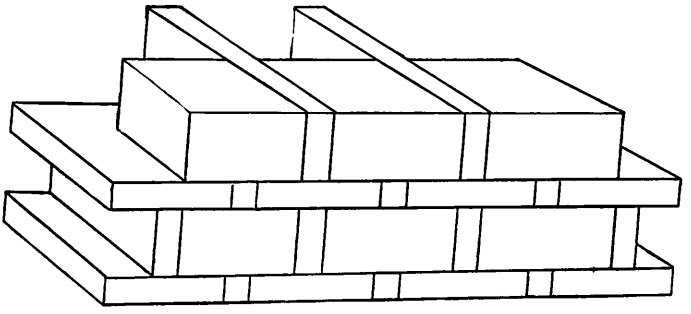
No. 204.

Zengibar Kalesi. Stone block near the rock sepulchres. Copy.

ΚΟΥΡΑΒΑΤΡΙΚΟΝ

The Quarries, whence came most of the building material for the city, are inside the city walls, on a hillside at the southeast corner of the walls. South of the Stoa, on an eminence, is a large quadrangular building of unknown use. The southeast gateway is still standing intact; the greatest care was bestowed upon its construction, and the stones were adjusted with painstaking precision. It is built in accordance with the laws of mural defence in vogue in antiquity; that is, with a tower, and with the road so approaching the gateway as to expose the shieldless side of the attacking party.

The walls themselves are more beautiful even than those of Messene or Assos. The following sketch will give an idea of the care with which they were built, and of the way in which the stones were joined, at least in the face view.



Masons' marks are everywhere abundant on the stones and walls.

A sharp descent from the southeast gateway brings us to Bel Puñar, a noble spring in a pass between two peaks. At this place are a number of pretentious tombs. Following down the little vale through which flows the water from Bel Puñar, and thus passing around the east foot of the mountain once crowned by Palaea Isaura, I discovered numerous traces of the ancient road leading up to the city. It is a good piece of engineering, and in many places it is supported by powerful abutments or retaining walls.

July 3. Ulu Puñar to Fart, 4. h. 22 m. I spent half of the day at Zengibar Kalesi, making impressions of inscriptions.

I descended past Bel Puñar to Ishiklar, where I found the ruins of a once magnificent mausoleum. Thence around the east foot of Assar Dagh to Hadjilar. Mr. Davis (*Life in Asiatic Turkey*, p. 421) says the name of the village is Ayidjilar (= *the bear-hunters*), and not Hadjilar (= *Mecca pilgrims*). I heard only Hadjilar.

No. 205.

Hadjilar. Stele with bas-reliefs by the Mesdjid. Copy.

ΠΑΠΙΑCΜЄC
CΑΛЄΙΝΗ
CΟΑΓΑΘΟ
CΜΝΗΜΗ
CΧΑΡΙΝ

Παπίας Μεσ-
σαλείνη-
ς ὁ ἀγαθὸ-
ς μνήμη-
ς χάριν.

No. 206.

Hadjilar. Block by the Mesdjid. Copy.

ΚΕΛΕΡΠΛΥΛΕΙΝΟΝΤΟ▨
ΙΔΙΟΝΑΝΕCΤΗCΕΝ
ΜΝΗΜΗCΧΑΡΙΝ

Κέλερ Π[α]υλεῖνον τὸ[ν]
ἴδιον ἀνέστησεν
μνήμης χάριν.

No. 207.

Hadjilar. Block by the Mesdjid. Copy.

ΠΙΝ▨ΤΡΑΑΡΤCΜΙΔΩΡΟΥ

Πιν[ά]τρα Ἀρτ[ε]μιδώρου.

Leaving Hadjilar we pass around Assar Dagh to the east, and traverse a rough hilly country to Kara Yahia. Thence we descend from the elevated plateau to Fart, a large village in the fertile valley of Tcharshembe Su, about half an hour below Siristat. Fifteen minutes below Fart the Tcharshembe Su enters a narrow cañon, which continues until its junction with the arm of the Tcharshembe Su which comes from Soghla Göl.

July 4. Fart to Ashagha Kara Veran, 6 h. 40 m. Leaving Fart we ascend the right bluff of the Tcharshembe Cañon, in somewhat over an hour, to Puñardjik, a large village situated on the plateau above the confluence of the two streams called Tcharshembe Su, that is, the Tcharshembe Su which flows past Tchatt, Siristat, Fart, and the Tcharshembe Su which comes from Soghla Göl. In my opinion, the river below the confluence of the two streams is the Tcharshembe Su proper, but the natives give this name to the two branches and to the united stream as well.

The villages on the Tcharshembe Su below Puñardjik are said to be Saraidjik (2½ h.), Appa (3 h.), Dinek, situated on a bluff above Serai Köprü (4½ h.), Algeran (6 h.), Tcharshembe Köprü, close to Ali Beikieui (7 to 8 h.).

The country east of Puñardjik is very rough and forbidding, and the Tcharshembe Su flows through a deep cañon as far as the eye can reach.

From Puñardjik we descend in steep zigzags, and cross the Siristat branch of the Tcharshembe Su a short distance above the confluence. Upon reaching the top of the left bluff of the cañon, we find before us a rolling elevated plateau all waving with wheat. We pass the villages Sazli, Saviran, Bademli, where we begin to descend from the plateau, until finally the Soghla Göl branch of the Tcharshembe Su is crossed by a bridge a short distance above *Balüklagho*. At this point the valley down which the river comes is wide, but immediately below the village it enters a narrow cañon, which, as seen above, continues for many miles below the confluence of the two streams near Puñardjik.

I took great pains in ascertaining the name of this village, as it seemed to me very extraordinary. As well as I could make out, the name is *Balüklagho*. The villagers assured me again and again that the name was neither *Balükli* nor *Balüklar*, one of which we should

naturally expect; but Professor Kiepert tells me that the *Salname* has *Balükli*. He also suggests to me that the name is most probably *Balüklava* (*a fish-pond* or *tank*), a name which, with an unfortunate spelling, has been immortalized by Tennyson in "The Charge of the Light Brigade." This theory is confirmed by the fact that immediately above the bridge there is a large marsh, which may have been a fish-pond when the Turks conquered this country and gave a Turkish name to the village.

No. 208.

Balüklagho. Diminutive sarcophagus. Copy.

ΩN ΙC
ΑΝΔΡΑΜΝΗΜΗΧΑ
. . . . . .
ἄνδρα μνήμη(ς) χά(ριν).

A gentle but steady ascent of somewhat over an hour, for the most part through cultivated fields, brings us to Ak Kilisse, a very large and prosperous village. On a hill, called Kilisse Tchale, about fifteen minutes south of Ak Kilisse, are the ruins of an old village, the age of which it was impossible for me to determine.

No. 209.

Ak Kilisse. In the wall of a house. Copy.

ΑΠΟΛΛΩ
ΝΙΟCΖΩΝΑΝΕCΤΗCΕΝΝΟΥ
ΝΟΝΤΟΝΠΑΤΕΡΑΖΩΝΤΑΚΑΙ
ΑΜΑΝΤΗΝCΥΝΒΙΟΝΑΥΤΟΥ
ΜΝΗΜΗCΧΑΡΙΝ

Ἀπολλώ-
νιος ζῶν ἀνέστησεν Νοῦ[ν-]
νον τὸν πατέρα ζῶντα καὶ
Ἄμαν τὴν σύνβιον αὐτοῦ
μνήμης χάριν.

No. 210.

Ak Kilisse. In the Djami. Copy.

A V P Π P Є I K O C Є K O C M H C
T O N Γ Λ V K V T A T O N A V T O
A V T O V I Λ I C I
O P Є C T I

relief

M A P K O V

Αὐρ. Πρείσκος ἐκόσμησ[εν]
τὸν γλυκύτατον αὐτο[ῦ]
⟨αὐτοῦ⟩ ἴ[δ]ιο[ν]
Ὀρέστ[ην]
Μάρκου
μν(ήμης) χαρ(ιν).

No. 211.

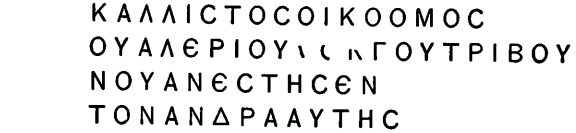
Ak Kilisse. Round column, which has been purposely defaced. Copy.

Δ I Λ I N
N I C Γ A I O N I O Y Λ I
O N K A Π I C N A I Π
Γ Є A T O N Π A T Є P A
A Y T O N A N Є C T H C A N
K A T A Δ I A Θ H A C K A I
Є Y C Є B Є I A C Є I N Є
K Є N

. . . . . .
. . . Γάϊον Ἰούλι-
ον Καπί[τω]να ἱ[π-]
[π]έα τὸν πατέρα
αὐτ[ῶ]ν ἀνέστησαν
κατὰ διαθήκ[ην] (εὐνοί)ας καὶ
εὐσεβείας εἵνε-
κεν.

No. 212.

Ak Kilisse. In the wall of a house. A scrawl. Copy.



ΚΑΛΛΙCΤΟCΟΙΚΟΟΜΟC
ΟΥΑΛΕΡΙΟΥ ι C ιι ΓΟΥΤΡΙΒΟΥ
ΝΟΥΑΝΕCΤΗCΕΝ
ΤΟΝΑΝΔΡΑΑΥΤΗC

Κάλλιστος? Οἰκο(ν)όμος?
Οὐαλερίου Ἰου[λίου? Λόν]γου τριβού-
νου ἀνέστησεν
τὸν ἄνδρα αὐτης?

No. 213.

Ak Kilisse. In a well. Copy.



ΑΝΕCΤΗ
CΕΝΚΑΤΕΝ
ΤΟΛΗΝΑΥ
ΤΟΥ

['Ο δεῖνα
τὸν δεῖνα]
ἀνέστη-
σεν κατ' ἐν-
τολὴν αὐ-
τοῦ.

No. 214.

Ak Kilisse. Stele with bas-reliefs in the wall of a house. A miserable scrawl. Copy.

ΑΥΡΑΜΑ ΑΝΗΓΛΥΚΥ
ΤΑΤΗΕΚΟCΜΗCΕΝΤΟΝ
ΕΑΥΤΟΝ
[bas-reliefs]
ΕΚΟCΜΗCΕΝΤΟΝΑΝΔΡΑ
ΑΥΤΗΝΝΟΝΝΟΝΕΛΑ
ΜΝΗΜΗCΧΑΡΙΝ

Αὐρ. Ἀμ(ι)α⟨α⟩νὴ γλυκυ-
τάτη ἐκόσμησεν τὸν
ἑαυτὸν?

ἐκόσμησεν τὸν ἄνδρα
αὐτῆ(ς) Νόννον Ἐλᾶ
μνήμης χαριν.

No. 215.

Ak Kilisse. In the wall of a house. Complete. Copy.

ΗΓΕΙΤΟΝΙΑ
ΕΥΧΗΝ

Ἡ γειτονία
εὐχήν.

No. 216.

Ak Kilisse. In the wall of a house. Copy.

ΟΝΠΡΟΓΟΝΟΝΑΥΤΟΥΠΡΙΜΟΝΩΝΗ

[. . . . . τ]ον πρόγονον αὐτοῦ Πρῖμον (Ὀ)νή[σίμου . . .?]

Leaving Ak Kilisse we descend, in about half an hour, from the rolling plateau upon which Ak Kilisse is situated to the exceedingly fertile plain in which lie Yokarü, Orta, and Ashagha, Kara Viran. Orta Kara Viran is the largest of the three villages, being indeed a small town, with several mosques, and inhabited almost exclusively by rich men.

No. 217.

Orta Kara Viran. Smooth panel, elevated slightly above the arrises of a fluted column of white marble in front of a Djami, which the villagers say was brought from Ak Kilisse. Copy and impression.

Ο Δ Η Μ Ο C Γ Ο Ρ Γ
Ρ Ω Μ Ε Ω Ν Ε Τ Ε Ι Μ
ϹΕ Ν Γ Α Ι Ο Ν Ι Ο Υ Λ Ι
Ο Ν Ρ Ο Υ Φ Ο Ν Τ Ο Ν Γ Ε
Ν Ο Μ Ε Ν Ο Ν Ε Κ Α Τ Ον
Τ Α Ρ Χ Η Ν Κ Α Ι Α Ρ Χ Ι Ε
Ρ Ε Α Τ Ω Ν Ϲ Ε Β Α Ϲ Τ Ων
Δ Ι Α Β Ι Ο Υ · Α Ρ Ε Τ Η Ϲ
Ε Ν Ε Κ Ε Ν Κ Α Ι Τ Η Ϲ
Ε Ι Ϲ Α Υ Τ Ο Ν Ε Υ Ν Ο Ι

Ὁ δῆμος Γοργ[ο-?]
ρωμέων ἐτείμ[η-]
σεν Γάϊον Ἰούλι-
ον Ῥοῦφον τὸν γε-
νόμενον ἑκατον-
τάρχην καὶ ἀρχιε-
ρέα τῶν Σεβαστῶν
διὰ βίου ἀρετῆς
ἕνεκεν καὶ τῆς
εἰς αὐτὸν εὐνοί-
[ας].

The people of Orta Kara Viran told me that all the ancient stones in the cemeteries and mosques of this village had been brought from Ak Kilisse. This fact led me to believe that *Kilisse Tchale* was the site of *Gorgorome*, until Professor Kiepert called my attention to the fact that *Gulghurum*, a village discovered by me south of Bei Sheher, cannot but be a corruption of *Gorgorome*. Accordingly, one of two things has happened: (1) either the name itself has been transferred from Kilisse Tchale to the village now called Gulghurum, an occurrence which is by no means rare in Asia Minor; or (2) the town of Gorgorome was actually located at or in the neighborhood of the modern Gulghurum, possibly at Assar Dagh. How, then, came the stone to be in Orta Kara Viran, with the natives asserting positively that it came from Ak Kilisse? The only answer is this, that in this inscription the people of Gorgorome were not honoring one of their own citizens, but a citizen of the town situated at Kilisse Tchale,—a point which cannot be decided from the general tenor of the inscription. Still I believe that the reasons given below under No. 241 make it highly probable that the name of *Sedasos* must be given to Kilisse Tchale, and the conjectural site of *Gorgorome* would be Assar Dagh. There are no ruins at Gulghurum (see Nos. 306, 307), if I may except some Roman milestones.

The name Gorgorome is wholly unknown to ancient writers.

No. 218.

Orta Kara Viran. Stele in the cemetery. Copy.

ΦΙΛΟΔCCΠΟΙΤΟC
ΤΟΝΥΙΟΝΜΝΗΜ

Φιλοδέσπο⟨ι⟩τος [ἀνέστησεν]
τὸν υἱὸν μνήμ[ης χάριν].

No. 219.

Orta Kara Viran. Stele in the cemetery. Copy.

ΑΝΙΑΝΓΥΝΑΙΚΑΑΥΤΟΥΜΝΗΜΗ

[Ὁ δεῖνα ἀνέστησεν] Ἀνίαν γυναῖκα αὐτοῦ μνήμ[ης χάριν].

No. 220.

Orta Kara Viran. Stele with grapevines and monogram of Christ ☧ in the wall of the same Djami. Copy.



Ἄννα Τειμοθέου Πο[πλίου?] ἐ-]
κόσμησε πόσω αὐτῆς [τὸν δεῖνα].

Concerning the Monogrammatic Cross, see *Bull. de Corr. Hell.*, 1877, p. 398; *Revue Arch.*, 1876, XXXII. p. 287; Gardthausen, *Griechische Palaeographie*, p. 117.

No. 221.

Orta Kara Viran. In the wall of a house near the upper Djami. Copy.



[Ὁ δεῖνα ἀν]έστησεν Ἀνατο-
[λὴν? τὴ]ν γυναῖκα αὐτοῦ
μνήμης χάριν.

No. 222.

Orta Kara Viran. In the wall of a Djami. Copy.



Αὐρηλία Μ[. . . ἀνέσ-]
τησε[ν] τὸ [μνημεῖον κτλ.].

No. 223.

Orta Kara Viran. Small sarcophagus supporting a column in the vestibule of same Djami. Copy.

Θ[illegible]Η C T A T A C

Θίης Τάτας.

No. 224.

Orta Kara Viran. Stone in the platform which is used as a Minaret in front of a Djami. Copy.

[illegible]Ν Ο Ν Ο Υ Α Λ Γ Ι Ο Ν Ρ Ο Υ Φ Ο Ν

[illegible]

. . . νον Οὐάλγιον Ῥοῦφον.

No. 225.

Orta Kara Viran. In the cemetery at the lower Djami. Copy.

[illegible]Ω Ι[illegible]Ι Ο Υ

[illegible]Υ[illegible]Α Λ Ε Υ C Ε Ƹ Η Ρ ΐ ΐ C Ε Ν

. . . αλεὺς ἐξήρ[τι]σεν.

No. 226.

Orta Kara Viran. A defaced stone in front of the lower Djami begins: Copy.

Α Υ Ρ Λ Γ[illegible]

July 6. Ashagha Kara Viran to Arvan, 5 h. 49 m. After we leave Ashagha Kara Viran, travelling in a southerly direction, the plain contracts gradually as the bluff of the plateau of Ak Kilisse approaches nearer and nearer to the lake, until at the exit of the

Tcharshembe Su from Soghla Göl this plateau is close to the lake, and then turns in an easterly direction. The valley of the Tcharshembe Su is here wide, and gives sustenance to the village Serai, which is about ten minutes below the exit of the river from the lake. The river is crossed by a bridge near the exit from the lake, and henceforward the road follows closely the shore of the lake. Until the bend of the lake is reached the hills approach close to the lake, but at the bend of the lake we enter another large and very fertile plain full of rich villages. The first of these is Yali Hüyük, situated on a point of land projecting into the lake. The village is very large; traces of Christian architecture are abundant. A number of queer boats show that the villagers — now busy gathering opium — indulge in fishing at the proper season.

No. 227.

Yali Hüyük. Broken epistyle block in the cemetery. Copy.



. . . . . Εἰούλιος Τερέντιος [λεγεῶνος]
[ιέ' Ἀπο]λλιναρίας ἀποστρατευσά[μενος]
[ἀν]έστησεν ἑαυτὸν καὶ ἐνόρ[κους].

The XV. Legio Apollinaris was stationed in Cappadocia; see Wilmanns, *Exempla Inscriptionum Latinarum*, No. 1458.

Leaving Yali Hüyük we traverse the plain, passing Sandüghü and Eldivan, to Akherli Pazar, a very large *market* village, situated on the western slope of the rolling plateau which extends from here in an easterly direction, and occupies the territory between the two branches of the Tcharshembe Su.

No. 228.

Akherli Pazar. In the fountain. Copy.

ΘΑΝΝΙCΖΕΥΔΑΜΗΝΟΦΙΛΟΥ

Θάννις Ζευδᾶ Μηνοφίλου.

No. 229.

Akherli Pazar. In the wall of the Djami. Copy.

ЄΥΧΗΜЄΜΝΟΝΟЄ

Εὐχὴ Μέμνονος.

Hence, turning towards the west and again traversing the plain, we reach Karadja Koï in less than half an hour.

No. 230.

Karadja Koï. In the Djami. Copy.[1]

ΜΑΜΜΗСЄΥΑΝΓЄΛΟΥΜ

Μάμμης Εὐανγέλου Μ . . .

The *Koï* in the name of this village does not mean *village*, but what it does mean I could not make out.

Hence, passing Kayadjik, we reach Tchiftlikkieui, situated about fifteen minutes from the lake. Here the plain ceases, and the mountains come down nearer to the lake. Leaving Tchiftlikkieui we proceed in a southerly direction, but turn gradually around the lake until a westerly direction is assumed, and in somewhat more than half an hour the foot of the mountain is reached. The ascent is steep and rough; the mountain is the tongue of land which projects out into the lake. The shape of the lake is very well given by Schönborn. Both ascent and descent to Arvan are rough, steep, and tortuous.

July 7. Arvan to Ashagha Sorkun, 7 h. 53 m. The valley of Arvan is small, and is completely shut in by mighty mountains, which are so rough and precipitous that only men can reach Seidi Sheher by the road along the western shore of the lake, — not even donkeys can pass it.

The villagers still remember Schönborn's visit in 1852, and his ascent of Tinas Dagh to inspect the ruins there.

[1] ΝΓ are in ligature.

The object of this day's journey was, if possible, to find the source of the southern branch of the Tcharshembe Su. Almost immediately after leaving Arvan the ascent of Kabukla Belen Dagh begins; it is exceedingly steep, and the ascent requires about two hours. The summit once reached, we have before us what is virtually a rough rolling table-land, bounded on the west by Gök Dagh. Gök Dagh is not so high as Geyik Dagh, which is still heavily covered with snow, while Gök Dagh has only a few patches of snow. Gök Dagh is not a single peak, but a long mountain range, which runs north-northwest and south-southeast, until it comes to an end immediately south of Bei Sheher Göl. Tinas Dagh is not parallel to the Gök Dagh range, but in its short course runs northwest and southeast. Leaving the summit of Kabukla Belen Dagh, we follow down the course of a Tchai, heading about south. One hour's travel brings us to a *Katabothra* (Turkish, *Düden*), through which the water seeks an underground exit. Another hour brings us down into a broad valley lying immediately at the foot of Gök Dagh. A large creek, called Sürle Tchai, comes from the south, and after it is joined by the Tchai down which we came, the united stream disappears in a Düden under Gök Dagh. Thus it will be seen that the water from this whole region has only an underground outlet, and hence the source of the Tcharshembe Su must be sought elsewhere. This valley, which is uninhabitable during the winter, affords summer pasture for the flocks of nearly all the villages around Siristat. A half-hour's travel up the Sürle Tchai, about south, brings us to two small lakes, Sülük Göl (= *Leech Lake*) and Dibsiz Göl (= *Bottomless Lake*), situated at the foot of Gök Dagh. Both lakes are about fifty yards in diameter. Sülük Göl is shallow and full of reeds; its water has no outlet. Dibsiz Göl is evidently very deep, as its name implies. Only a little water flows from it; but immediately south of Dibsiz Göl is a large spring, which, together with the water from Dibsiz Göl, forms the western branch of the Sürle Tchai. From the herdsmen in this valley I learned that about one and a half hours southeast of Dibsiz Göl there is still another lake called Sarot Göl. Sarot Göl is said to be dry at this season, but in its immediate neighborhood the Tcharshembe Su gushes from the foot of Gök Dagh. I believe this to be correct information, as it was afterwards confirmed by the villagers of Sorkun, from which village Sarot Göl is said to be two and a half hours distant.

Hence, heading northeast, we traverse the valley, cross the eastern arm of the Sürle Tchai, ascend twenty minutes, and then begin the long descent to the three villages, Orta, Yokarü, and Ashagha Sorkun. Yokarü Sorkun is on a lateral branch of the Tcharshembe Su; Orta Sorkun is on the Tcharshembe Su, above the junction of the two streams; while Ashagha Sorkun is below the junction.

July 8. Ashagha Sorkun to Ak Kilisse, 6 h. 42 m. We go down the gorge of the Tcharshembe Su to Dere, where we leave the gorge, and ascend for a short distance to the plateau lying between the two arms of the Tcharshembe Su.

Nos. 231, 232.

Mehre. In the Djami. Copy.

A.

ΓΔΙΡΗCΚΑ
ΝΑΝΙω
ΙΔΙω ΜΟΥ
ΑΝΔΡΙΜΝΗ
ΜΗCΧΑΡΙΝ

B.

ΑΛΚΙω C
ΑΘΗΝΑ
ΤΗCΥΝΒΙω
ΜΟΥΜΝΗΜΗC
ΧΑΡΙΝ

A.

Γ. Δι[ρ]ήσκα
Νανίῳ
ἰδίῳ μου
ἀνδρὶ μνή-
μης χάριν.

B.

Ἀλκίως
Ἀθηνᾷ
τῇ συνβίῳ
μου μνήμης
χάριν.

No. 233.

Mehre. In the cemetery. Copy.

ΖΕΥΔΑΜΝΗ
ΜΗCΧΑΡΙΝ

Ζευδᾷ μνή-
μης χάριν.

No. 234.

Mehre. In the Djami. Copy.



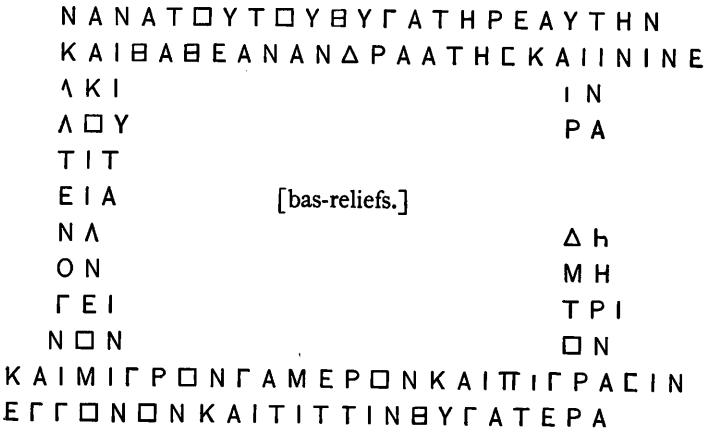
Ταράσις . . . . .

At Mehre there are some sarcophagus lids with crouching lions.

Henceforward the country is open, rolling, and cultivated. The Mehre Tchai flows northeast.

No. 235.

Gündüghün. Stele in the wall of the Djami. Copy.



Νάνα Τούτου θυγάτηρ ἑαυτὴν
καὶ Θαθέαν ἄνδρα ἀτῆς καὶ . . . .
κι Ἰν-
λου ρα
Τιτ-
εία-
ν Λ- Δη-

ον-	*μή-*
γεῖ-	*τρι-*
νον	*ον*

καὶ Μιγρὸν γαμερὸν καὶ Πιγράσιω
ἔγγονον καὶ Τίττιν θυγατέρα.

At Bozdam there are remains of an ancient building, probably Christian.

No. 236.

Alitchardji. Diminutive sarcophagus in the wall of the Djami. Copy.

[illegible] Ν Ι Ε Ι[illegible]
Τ Ρ Α Ν Ο Ν Α Δ[illegible] Ο[illegible]
C Ε Α C Κ Α Ι Μ Ο Υ Τ Α Δ Ι[illegible]
Λ Ο Ν Γ Ε Ι Ν Ο Υ Υ Ι Ο Ν[illegible]

[Λο]ν[γ]εῖ[νον Οὐέ-]
τρανον ἀδ[ελφ]ὸ[ν . . .]
σέας καὶ Μουτάδ[ην]
Λονγείνου υἱὸν . . . . .].

No. 237.

Alitchardji. In the wall of the Djami. Copy.

Κ Υ Ρ Ι Α Τ Η C Ε
Ν Τ Ο Ν Α Ν Δ Ρ Α Ο Υ Ε Τ Γ ΄
Ο Ν Ρ Ο Υ Φ Ο Υ Μ Ν Η Μ Η C
Χ Α Ρ Ι Ν

Κυρία [ἀνέσ]τησε-
ν τὸν ἄνδρα Οὐέτ[ραν-]
ον Ῥούφου μνήμης
χάριν.

No. 238.

Alitchardji. Great quadrangular cippus in front of the Djami, now used as a sort of Minaret. Copy.

ΟΡΝΗΛΙΟΥΝЄΠΩ
ΟΥЄΤΡΑΝΟΥ

[Κ]ορνηλίου Νέπω[τος]
Οὐετράνου.

No. 239.

Alitchardji. In the wall of the Djami. Copy.

ΟΡЄСΤΗСΔΗΜΗΤΡΙΟ

Ὀρέστης Δημητρίο[υ].

Numerous crosses among the remains at Alitchardji point it out as the site of an ancient Christian village.

Passing by Kütchük Öz and Balüklava we regain Ak Kilisse.

July 9. Ak Kilisse to Mai, 5 h. 23 m. From Ak Kilisse our objective point was Namusa. The road, leading in a northerly direction, ascends steadily through an open country for two and a half hours, until Namusa is reached, which was found to be in a small valley just at the foot of Aladja Dagh. Tchilkhane Dagh and Aladja Dagh belong to the same range, which runs nearly east and west. They are merely elevations more pronounced than the general backbone of the mountain chain; but Aladja Dagh is much higher than Tchilkhane Dagh.

No. 240.

Namusa. Plain block: 0.71 *m. high;* 0.78 *m. broad. Copy and impression.*[1]

[1] In line 14, TH are in ligature. In line 15, C was omitted by the stonecutter between H and Є.

ЄΔΟΞЄ[ΝΤ]ΩΔ[ΗΜ]ΩC ЄΔΑ
CЄΩΝCΥΝΠΑΝΤΙΠΛΗ□Ο[ΣΙ]
ΤЄΙΜΗCΑΙΟΥΑΛЄ
ΡΙΟΝΒΙΑΝΩΡΟCΑΝΔΡΑ
ΤΟΝΠΡΟΥΧΟΝΤΑΠΑΡΗΜЄΙΝ
ΚΑΙΚΑΤΑΠΑΝΤΑЄΥЄΡΓЄ
ΤΟΥΝΤΑΚΑΙΠΡΟΝΟΟΥΝΤΑ
ΤΩΔΗΜΩΚΑΙΝΥΝΑΓΑΓΟΝΤΑ
ΓΑΜΟΝΥΙΟΥΙΝΓЄΝΟΥCΚΑΙΤЄΙΜΗ
CΑΝΤΑΗΜΑCΤЄΚΑΙΤΟΥCΟΜΟЄΘ
ΝЄΙCΗΜΩΝΠΑΝΤΟΙΩCЄΝΔΑΨΙΛЄΥ
CΑΜЄΝΟΝΔΙΟΜΑΡΤΥΡΟΥΜЄΝΑΥ
ΤΩΚΑΙCΥΝΗΔΟΜЄΘΑΤΗΓΑΜΙΚΗ
ЄΟΡΤΗΔΙΑΤΩΝΓΡΑΜΜΑΤΩΝЄΥΝΟΙ
ΑCΚΑΙΤЄΙΜΗЄΝЄΚЄΝ

Ἔδοξε[ν τ]ῷ δ[ήμ]ῳ [Σ]εδα-
σέων σὺν παντὶ πλή[θε]ι
τειμῆσαι Οὐαλ[έ]-
ριον Βιάνωρος ἄνδρα
τὸν προὔχοντα παρ' ἡμεῖν
καὶ κατὰ πάντα εὐεργε-
τοῦντα καὶ προνοοῦντα
τῷ δήμῳ καὶ νῦν ἀγαγόντα
γάμον υἱοῦ Ἰνγένους καὶ τειμή-
σαντα ἡμᾶς τε καὶ τοὺς ὁμοέθ-
νεις ἡμῶν παντοίως ἐνδαψιλευ-
σάμενον· δι' ὃ μαρτυροῦμεν αὐ-
τῷ καὶ συνηδόμεθα τῇ γαμικῇ
ἑορτῇ διὰ τῶν γραμμάτων εὐνοί-
ας καὶ τειμῆ(ς) ἕνεκεν.

See the remarks following No. 241.

No. 241.

Namusa. Stele. Copy.

M N H M H M A P H A C

Μνήμη Μαρήας.

Namusa is not a village, but the Yaïla of Orta Kara Viran. There are some ruins here; architectural fragments with crosses. Still I incline strongly to the opinion that this was never a town or village, but that in antiquity, as now, it was merely a Yaïla or summer quarters of the citizens of Sedasos (or Sedase). Inscription No. 240 makes it clear that a town bearing the name of Sedasos was somewhere in this neighborhood. It can hardly have been at Namusa, because this is too high, and is surrounded by too inhospitable a country to have ever been more than a *summer* village. It seems very probable, then, that Sedasos was at Kilisse Tchale, near Ak Kilisse (see remarks after No. 217), and that in inscription No. 217 the Demos of Gorgorome honors a citizen of Sedasos.

From this point the Geyik Dagh is visible beyond, that is, west of Gök Dagh. The Geyik Dagh range seems to run parallel to the Gök Dagh range, but does not extend nearly so far north.

The masses of Yalaklü Dagh and Ulu Sivri Dagh lie between Namusa and the Tcharshembe Su, and this stream must be put farther south than has been the case heretofore.

From Namusa we go down a rough gorge with a Tchai all the way to Maï, passing Ören Sekki (a ruined village) on the way. Shortly before reaching Maï the gorge comes to an end, and we enter a plain which stretches off towards the east. The direct road from Ak Kilisse to Maï traverses the low pass between Aladja Dagh and Yalaklü Dagh. The pass seems to be almost level.

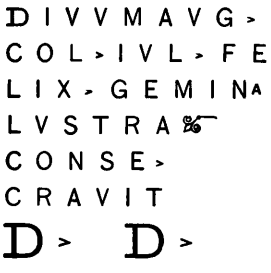
July 10. Maï to Khatün Serai, 4 h. 43 m. The whole region of country west and northwest of Khatün Serai may be described as an elevated plateau, broken by a number of deep cañons of varying width. In each of these cañons there flows a stream of water. All the villages of the whole region are situated down in the cañons, where the soil is very fertile, while the land of the surrounding elevated plateau is sterile and inhospitable.

A chain of low mountains runs off from Aladja Dagh about due north, in such fashion that Aladja Dagh stands about in the angle of a right angle of mountains, one side of which is formed by Tchilkhane Dagh and Aladja Dagh, and the other side by Aladja Dagh, Elbenghi Kalesi D., Kyreshli D., Eldashat D., Kara Tepe, Ütch Puñar D., and Kayalü Dagh.

Leaving Maï we pass through the villages Tchukur Tchimen, Tekke, Sadüklar, and Tchomaklar, all in cañons. Before reaching Khatün Serai the plateau falls gradually off, and we enter the broad plain in which Khatün Serai is situated. This plain is bounded on the east by the low mountain range called Abbas Dagh, which comes to an end somewhere near Ali Beikieui.

No. 242.

Khatün Serai (*Lystra*). *Large quadrangular pedestal at the ancient site now called Zoldera. Copy and impression.*



Divum Aug(ustum)
Col(onia) Iul(ia) Felix Gemina
Lustra
conse-
cravit
d(ecreto) d(ecurionum).

This inscription locates *Lystra* definitely. The site of Lystra is now called *Zoldera;* it is on the left bank of the Köprü Tchai, and fifteen minutes north of Khatün Serai. The Acropolis of Lystra resembles in every respect the *Tels* so common in Assyria.

No. 243.

Khatün Serai. In the wall of a house. Copy.



No. 244.

Khatün Serai. Quadrangular cippus in a street. Copy.



No. 245.

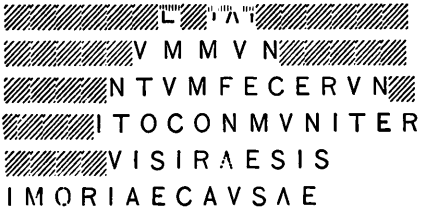
Khatün Serai. In the cemetery. Copy.



Andro et Patrae liberis def(unctis) ceteris[que s-]
uperstiti[bu]s potestati voluntati[que]
eorum.

No. 246.

Khatün Serai; at Zoldera. Copy.



. . . . . .
[monume]ntum fecerun[t
. . . . conmuniter
[in s]uis [p]r[a]e[d]is
me]m[o]riae caus[a f...]

Line 5. Conjecture of Professor Mommsen.

No. 247.

Khatün Serai. In the Oda of Mehemet Agha. Copy.

D · B I L L E N V S R V F V S
E T M · B I L L E N V S R V F V S
F R A T R E I D B I L L E N O R V F O
P A T R I E O R V M
D > S > F > F > M > C

D(ecimus) Billenus Rufus
et M(arcus) Billenus Rufus
fratrei D(ecimo) Billeno Rufo
patri eorum
d(e) s(ua) [p](ecunia) f(ecerunt) m(emoriae) c(ausa).

No. 248.

Khatün Serai. Stele in the bridge over Köprü Tchai. *See* Bulletin de Correspondance Hellénique, 1883, *p.* 318; Ephemeris Epigraphica, 1884, *p.* 34, *No.* 67. *Copy.*

C ! V L I V S R V F V S S F R V F V
M V F V ' S I B I V I V O E T C R Ɔ I Λ
O C T Λ V I Λ V X O R I S V A E
M C

C. Iulius Rufus . . . . .
. . . sibi vivo et Cr[e]ia(e)?
Octavia(e) uxori suae
m(emoriae) c(ausa).

Line 1. The *Bulletin* omits L, indicating a break in the stone, and has RVFVSFRVFV, omitting the second S.

Line 2. The *Bulletin* has AVFAS. I have a note that the first letter in the line may be M. The *Bulletin* has CREIA.

Line 3. The *Bulletin* writes OCTAVIA.

Line 4. The *Bulletin* writes MC.

No. 249.

Khatün Serai. Stele in a street. See Bulletin de Correspondance Hellénique, 1883, *p.* 318. *Copy.*[1]

Λ · ΜΑΛΛΙΟCΓΑΙΟCΑ
CЄΝΜ · ΛΟΥΚΙΑΝΓΥΝΑ
ΑΑΥΤΟΥЄΤΙΑΝΕCΤΗCΕ

Λ. Μάλιος Γάϊος ἀ[νέστη-]
σεν Μ. Λουκίαν γυνα[ῖκ-]
α αὐτοῦ· ἔτι ἀνέστησε[ν κτλ.].

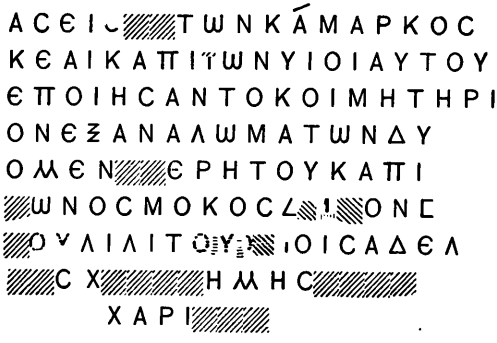
No. 250.

Khatün Serai. Slab in the eastern cemetery. See Bulletin de Correspondance Hellénique, 1883, *p.* 317, *No.* 47. *In line* 1, *the* I *is inserted almost horizontally above the* A. *Copy.*[2]

[1] Ligatures occur in lines 2, NΓ; 3, NE, THC.

[2] Ligatures occur in lines 2, KC; 3, HP. It seems that I have omitted a line in my copy. Mr. Ramsay's copy (*Bull. de Corr. Hell.*, loc. cit.) has after line 2 κὲA (probably erroneous for KEAI, as in line 2) Ῥηγεῖνα θυγάτηρ αὐτοῦ.

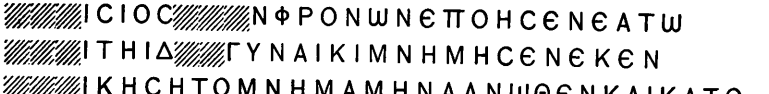
Mr. Ramsay sends me the following note: "If you keep your note that my copy is probably erroneous for KEAI, please add that I maintain the accuracy of my copy in all points of difference."



Ἀ. Σε[π. Καπί?]των καὶ Μάρκος
κ(ε)αὶ Καπί[τ]ων υἱοὶ αὐτοῦ
ἐποίησαν τὸ κοιμητήρι-
ον ἐξ ἀναλωμάτων . . .
. . . . . Καπί-
[τ]ωνος Μοκὸς [Δι]ον(υ)σ-
[ίου . . . . τ]οῖς ἀδελ-
[φοῖ]ς [μν]ήμης
χάρι[ν].

No. 251.

Khatün Serai. In the eastern cemetery. The reading is certain. Copy.



. . . ίσιος [ζῶ]ν φρονῶν ἐπόησεν ἑατῷ
[κα]ὶ τῇ ἰδ[ίᾳ] γυναικὶ μνήμης ἕνεκεν.
[ὃς δὲ ἂν ἀδ]ικήσῃ τὸ μνῆμα Μῆνα ἄνωθεν καὶ κάτ[ωθεν . . .]

No. 252.

Khatün Serai. In the Oda of Hassan Agha. Copy.



Αὐρη. Θεόδω[ρο-]
ς τῆι
θυγατρὶ ἑαυ-
[τοῦ]
μν[ήμης χά]ριν.

No. 253.

Khatün Serai. Slab in the eastern cemetery. Copy.



. . . [Ἀ]νχα-
ρήνα Κουίν-
[τ]ιλλα Κ(οΐντῳ)
Ἀνχαρή-
νῳ Πετρω-
νίῳ [τ]ῷ καὶ
[Ἀ]ν[των]ίῳ
. . . . . .
. . . . . .
. . . . . .
. . . . . .
. . . . . .
. . . . . .

No. 254.

Khatün Serai. In the bridge over the Ak Puñar Tchai. The inscription has been almost entirely hewn away by the stone-mason in preparing the stone for insertion in the bridge. Copy.

Μ · ΟΥΛΠΙΟCΙΙΛЄ
ΙCΤΙΙΠΛ⁻Ι ΛΙ
ΤΗΜΗ⁻ ΙΠΟΗ
CC ΛΙΙ
ΙΝ

M. Οὔλπιος . . . .

No. 255.

Khatün Serai. In the wall of a house. Copy.

ΙCΦ
ΗΛΛ
Η Π
ΑΠΑ
ΔΟC

July 11. Khatün Serai to Dinorna, 3 h. 30 m., and back to Khatün Serai, *via* Kavak, 2 h. 46 m. The villagers of Khatün Serai had given me such accounts of important ruins at a place called *Dinorna* as to make me undertake an excursion to the southward of Khatün Serai. The road lies through an open, rolling country, and passes Eksile, situated on the right bank of the Ördü Yüzü Tchai, and Ütch Kilisse, on the right bank of the Tekke Tchai.

No. 256

Ütch Kilisse. In the wall of a house. Copy.[1]

[1] Line 5, NMNHMHC are in ligature.

ΠΙΡΡΟΥCΙCΚΑΙΚΑΝ
ΖΩCΑΝΕCΤΗCΑΝ
ΜΑΜΜΕΙΝΜΗΤΕΡΑ
ΚΑΙΝΑΝΝΑCΟΑCΤΥ
ΡΑΝΝΟΝΜΝΗΜΗCΧΑ

Πιρροῦσις καὶ Κάν-
ζως ἀνέστησαν
Μαμμεὶν μητέρα,
καὶ Ναννᾶς Ὀᾶς Τύ-
ραννον μνήμης χά(ριν).

Leaving Ütch Kilisse, the road and the Tekke Tchai go down a wide Dere, which becomes narrower as we proceed; on either side is the elevated plateau, which breaks off a short distance before Dinorna is reached. Dinorna is the name of ruins situated on the tongue of land formed by the junction of two streams of water. The ruins are at the foot and south of a large hill, which doubtless served as the Acropolis of the city.

No. 257.

Dinorna (*Isaura Nova*). *Plain block. Copy.*[1]

ΑΝΝΙΑΠΑΥΛΑΘΥΓΑΤΗΡ
ΦΡΟΝΤΩΝΟCΒΟΥΛΕΥ
ΤΟΥΙCΑΥΡΩΝΚΑΙΤΑ
ΤΙCΤΟΥΦΡΟΝΤΩΝΙ
ΥΙΩΖΗCΑΝΤΙΕΤΗ
ΠΕΝΤΕ

[1] Line 1, THP are in ligature.

Ἀννία Παῦλα θυγάτηρ
Φρόντωνος βουλευ-
τοῦ Ἰσαυρῶν κα[ὶ κρα-]
τίστου Φρόντωνι
υἱῷ ζήσαντι ἔτη
πέντε
μν(ήμης) χ(άριν).

Upon the evidence of this inscription I should like to locate *Isaura Nova* here. In the inscriptions of *Palaea Isaura* (Nos. 180 to 183) the *ethnic* is always used (ΙϹΑΥΡΕΩΝ), but in this inscription the name of the town itself (ΙϹΑΥΡΑ) is used. Or else the name has been rewritten into Greek from the Latin Isaurī(-ōrum).

The manuscript of Sallust recently found by Dr. Hauler relates to the siege and conquest of *Isaura Nova* by Servilius. Professor Mommsen procured for me from Dr. Hauler a copy of the manuscript, a portion of which I venture to insert here, inasmuch as the whole will have been published by Dr. Hauler before this can appear.[1]

"*Oppidum incensum et cultores venundati, eoque terrore mox Isaura Nova legati pacem orantes* (mor. *Pal.*) *venere obsidesque et iussa facturos promittebant.*" . . . . . .

. . . . . "*Inter quae trepida cunctisque in unum* [Woelffl.; uno *Pal.*] *tumultuose consultantibus Servilius futtilem deditionem ratus, ne* (*m*)*et*(*us*) [unsicher: i(n)petus?] *surgeret, de inproviso montem, ex quo in iuga* [Professor Mommsen; fugam *Pal.*; fūrum?] *oppidi teli coniectus erat, occupavit sacrum Matri Magnae; et in eo credebatur ep*(*u*)*lari d*(*ie*)*bus certis* (dertis *Pal.*) *dea* (-m *Pal.*), *cuius erat de nomime exaudiri sonares. . . .*"

The south side of the Acropolis ascends gently, but on the north side it is more abrupt, and reminds one strongly of the *Tels* in Mesopotamia. This hill or Acropolis must be the mountain mentioned in the Sallust manuscript as being sacred to Cybele. There

[1] See *Neue Bruchstücke zu Sallusts Historien*, von Dr. Edmund Hauler, pp. 26–29. Wien, 1887.

is no other elevation in the neighborhood that could possibly be made to figure as a mountain.

The words of Frontinus III. 7, 1: *P. Servilius Isauram oppidum flumine, ex quo hostes aquabantur, averso ad deditionem siti compulit,* to which Dr. Hauler kindly called my attention, must refer to Isaura Nova, and can in no way refer to Isaura Vetus. My reasons for this assertion are the following: Isaura Vetus, on the site now called Zengibar Kalesi, is situated on the top of Assar Dagh. The water supply of Isaura Vetus was derived from two sources. 1. There is some little water inside the city walls, half spring and half cistern. 2. Some little distance outside the city walls and down the mountain side there is a fine flowing spring, called Bel Puñar (= the Spring of the Pass), which must have furnished the city with most of its water. Now Assar Dagh, on which Isaura Vetus is situated, is a high and almost completely isolated mountain; it can be seen for many miles in all directions. The country surrounding Assar Dagh is virtually an elevated plateau, but strongly undulating. The river now called the Gök Su comes from the southwest, and at the foot of Assar Dagh it turns suddenly to flow southeast. Now the Gök Su lies in a cañon whose bluffs are several hundred feet high, so that there is no possibility of turning the course of this river in the manner described by Frontinus. Moreover, Isaura Vetus could never have got its water from the Gök Su, on account of the distance of the river from the city; and Frontinus cannot refer to Bel Puñar, inasmuch as its water has but one possible outlet.

On the contrary, it would be an easy matter to turn either one of the small streams, which unite into one immediately below Dinorna. The ruins of Dinorna — or, if you will, Isaura Nova — are scattered over a large area, and give a notion of the size of the town; but beyond the four inscriptions found on the site, there was nothing discovered worthy of mention.

No. 258.

Dinorna. Stele with reliefs. Copy.[1]

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[1] Ligatures occur in lines 2, ΝΓ, ΚΕ; 3, ΚΕ bis; 4, ΚΕ bis; 6, ΚΕ.

ΙΛΟΥΠΩΙΘΕΙΑΝΕCΤΗCΕΝ
ΝΑΝΝΕΙΝΤΗΝΓΥΝΑΙΚΑΚΕΟ
ΚΕΤΑΤΑΝΚΕΘΙΗΝΤΑΤΕΚ
ΚΕΝΕΑΝΥΙΟΝΚΕΝΑΝΝΕΙ
ΙΝΡΑΝΤΑΕΓΓΟΝΛ
ΝΑΚΕΟΥΑΛΕΝΤΑΤΟΥC
ΟΡΟΥCΜΝΗΜΗCΧΑΡΙΝ
ΚΑΙΝΕΑΝΘΕΙΤΟΝΑΔΕΛΦ
ΝΑΥΤΟΥ

'Ιλουπω[ν]θει? ἀνέστησεν
Ναννεὶν τὴν γυναῖκα κὲ 'Ο[ἂν]
κὲ Τάταν κὲ Θίην τὰ τέκ[να]
κὲ Νεᾶν νἱ[ωνὸ]ν καὶ Ναννεὶ[ν]
'Ιναν [τ]ὰ ἔγγον[α κὲ Πασίω-?]
να κὲ Οὐάλεντα τοὺς [πενθ-]
[ε]ροὺς μνήμης χάριν
καὶ Νεάνθει? τὸν ἀδελφ[ὸ-]
ν αὐτοῦ.

No. 259.

Dinorna. Block with sunken panel. Copy.[1]

ΑΝΤΩΝΙΑ ΕΙCΟΘΕΩΝ[illegible]ΚC
ΑΠΙΑ ΟΙΚΤΡΟΛΟΦΥΙΟΜΕΝΗΤΑΔΕΛΕΞC
ΠΑΡΘΕΝΟCΟΥCΑΚΟΡΗΦΕΡΛΗΝΕΛΑ
ΠΟΛΛΗΝΚΑΙΜΕ
ΔΑΙΜΩΝΓΑΡΙ
ΟΥΔΕΠΕΠΕ
ΗΡΠΑCΕΝCΙ
ΜΗΤΕΡΑΤΗΝΦΙΛ

[1] Ligatures occur in lines 3, HN; 4, HNK; 7, HP; 8, MHT, THN.

'Αντωνία εἰσοθέων [τό]κο[ς] . . . . . .
'Απία. οἴκτρ' ὀλοφυ[ρ]ομένη τάδ' ἔλεξ[ε]
παρθένος οὖσα κόρη . . . .
πολλὴν καὶ με[γάλην . . .]
5 δαίμων γὰρ . . . . . .
οὐδὲ πεπε . . . . . .
ἥρπασεν . . . . . .
μητέρα τὴν φιλ[ίην . . . .]

No. 260.

Dinorna. Sarcophagus in the bridge over the Tekke Tchai. Copy.



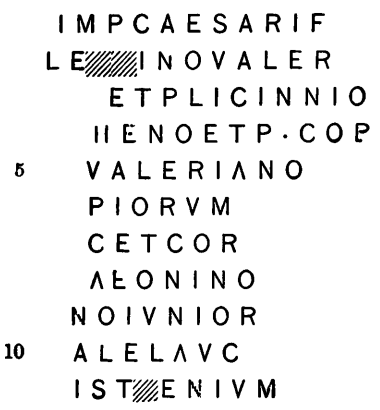
[Ὁ δεῖνα] ἀνέσ[τησεν]
[Βαλβ]ιόαν Παππᾶ[ν
Τό[ρ]νηπος? τὸν γαμβρὸν
αὐτοῦ κατὰ διαθήκην.

Leaving Dinorna we cross the Ördü Yüzü Deresi Tchai, head north, and traverse a barren tableland, which falls off suddenly just before the Köprü Tchai and Kavak are reached.

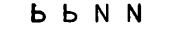
Nos. 261–263.

Kavak. Roman milliarium in the cemetery. The letters are very faint. Copy.

A.



B.



A.

Imp(eratori) Caesari [P.]
L[icin]n[i]o Valer[iano]
et P. Licinnio
[Gallie]no et P. Co[rnelio]
Valeriano
Piorum
[Augg.] et Cor[nelio]
[Sal]onino [Val-]
[erian]o iunior[i]
. . . . . .
. . . . . .

Two inscriptions have no doubt been inscribed the one over the other, as was so common on the milestones of Cataonia. Lines 6, 10, 11, and the C at the beginning of line 7 must belong to a third inscription *C*, which has been inscribed over inscription *A*.

Inscription *A* is prior to the year 259 A.D., in which P. Licinius Cornelius Valerianus, Cæsar, was killed by Postumus.

There are two other uninscribed milestones in this cemetery. They evidently belonged to the Roman road between Lystra and Isaura Nova.

No. 264.

Kavak. Epistyle block in the yard of the Djami. Copy.

T[H]ISTIONICERO · VETR[A]NO · EXMANDATIS
SC[A]FTRANIVSMARVS · ETLFLAVIVSVALENSVETRA
[E]TATTISFLAVI · F · VXOREISPERFCIFRMONOMFNT

T. [H]istio Nicero vetrano ex mandatis
S[ex.] Ca[e]tranius Marus [e]t [L.] F[l]avius Valens vetra[ni]
[e]t Attis Flavi f(ilia) uxor ei(u)s perf[ecerunt] monom[e]nt[um].

No. 265.

Kavak. Roman milliarium in court of a house. Copy.

IMPIC/ IVL

Kavak is in the same valley as Khatün Serai; between the two places the land is now for the most part too wet for cultivation, and serves as excellent pasture-land.

Giömse is situated at the northernmost corner of the plateau which stretches northward from Dinorna to Kavak and Giömse.

During this day's excursion I went almost three hours south of Khatün Serai without striking the Tcharshembe Su; the villagers of Ütch Kilisse say that it is two and a half hours from that village to the nearest point in the Tcharshembe Su. Consequently the course of the river must be placed much farther south than has been the case heretofore.

No. 266.

Giömse, one hour to the southeastward of Khatün Serai. In the bridge. Copy.[1]

[1] In line 2 (end), the symbol 7 is certain.



. . . . . b(eneficiarus) co(n)s(ularis) C. Va-
[leri]us Clemens (centurio)
[leg(ionis)] XV Apol(linaris) et Vale-
[rius P]acatus et Vale-
[rius Pau]lus missi hones-
[ta mi]ssione a sacratis-
[simo] Imp(eratore) fratres.

No. 267.

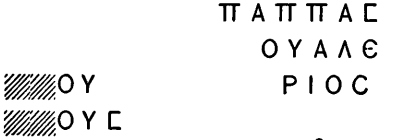
Giömse. In the bridge. Copy.



[K]o[μ]ίνιος
Γάϊος Ζή-
νωνος καὶ
Ἡλιοδώρα
γυνὴ αὐτοῦ
ζῶντες
ἑαυτοῖς
καὶ τέκνοις
. . . .
. . . γλυ-
κυτάτοις
μ(νήμης) χ(άριν).

No. 268.

Giömse. In the bridge. Copy.



Παππᾶς
Οὐαλ[ε]ριος.

July 13. Khatün Serai to Gödene, 3 h. 52 m. Leaving Khatün Serai for Konia, we traverse the plain, pass Sari Küz, and ascend Abbas Dagh; it is a low range, running southeast and northwest.

No. 269.

In the fountain at Tchalam Khan, situated near the summit of the pass in Abbas Dagh called Tchalam Bel, on the direct road from Khatün Serai to Konia, and one and a half hours from Khatün Serai. Copy.[1]

[1] In the beginning of line 3 a T has been cut over a C, or *vice versa*, so that it cannot be decided whether Titus or Caius is meant.



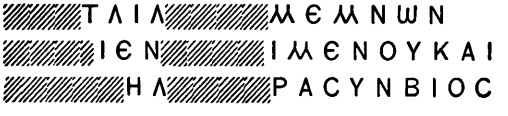
C. Phulvio Sospiti avo
et Phulvio Tito patri
Titus (*or* Caius) Phulvius G[a]vi[niu]s p[a]
r[e]ntibus d[ul]ciss[imis . . .
et P[h]u[lvio] Ph]l[a]v[o et Phu]l-
vio Tito [filiis] eiu[s] m(emoriae)] c(ausa).

There is probably nothing between EIV[S] and [M]· C· *Eius* is bad Latin, written by a Greek; or, as Professor Mommsen suggests, it may refer only to the father, excluding the grandfather.

From Tchalam Khan we descend to Baïyat, where we found architectural remains and a Tel. At Pambukdju Khan there is another Tel. We are now in the great plain of Konia. Gödene is situated in a gorge not far from the edge of the plain.

No. 270.

Gödene. Copy.

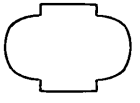


. . . Μέμνων
. . . Ἰμένου καὶ
Ἡλ[ιοδώ]ρα σύνβιος.

July 14. Gödene to the Khan in Konia, 2 h. 54 m. We pass the villages Khatib, Beibez, Kara Yu, Kharmandjik, to Konia.

July 17. From the Khan in Konia to Kilisra, 6 h. 57 m. Leaving Konia, we retrace our steps past Kharmandjik, Kara Yu, Beibez, travel in a western direction to Tchaïr Bagh, and then ascend southeast to Kara Düghün. This village is situated near the summit of the low mountain range which runs southeast and at right angles to Loras Dagh, and whose southern end bears the name of Abbas Dagh. Hence we go down the *dere* of a dry Tchai, whose drain-water, as well as that from the Tulasa region, does not, in my opinion, flow by Kilisra and Khatün Serai, but goes to Soghla Göl either by Kef Boghaz or Baghyrzak Dere. I could not decide the point, but believe that it must go through Baghyrzak Dere. The descent to Kilisra is gentle.

Kilisra is situated on an elevated tongue of land between two *deres*, whose bluffs consist of that soft volcanic tufa found at Selme, Soghanlü Deresi, Udjessar, etc.; and here, as there, it is excavated into tombs and dwellings. West of the village there is even some slight indication of the cone formation of Udjessar. Mr. Ramsay has published an inscription showing that the ancient name of this place was *Kilistra*.

July 18. Kilisra, *via* Khatün Serai, to Auralama, 5 h. 5 m. The villagers of Kilisra gave such glowing accounts of the ruins on the summit of Ali Sumasü Dagh as to force me to climb the mountain, a journey of about two hours from Kilisra. I found there the ruins of a church, two mausolea vaulted inside, and the ruins of what is still called *Monastir*. In a window of the church I saw in position for the first time one of those double-columned window-supports so common all over Asia Minor. The shape of the window-support is  (see *Journal of Hellenic Studies*, 1883, p. 23). It was placed directly in the centre of the window, thus forming a double window.

From Kilisra I returned to Khatün Serai (2 h. 42 m.), locating approximately the villages and water-courses.

Then we headed west, going up the Ak Puñar Deresi, past Divret and Detse to Auralama. The land in the Dere is exceedingly fertile, but the elevated plateau, which rises gently until the foot of the Aladja range is reached, is utterly barren.

July 20. Auralama to Tchaush, 7 h. 29 m. At Kurtlu Ören, half an hour west of Auralama, there are ruins of an ancient village, among which may be mentioned the foundations of a church and a number of sarcophagi. Nearly an hour northwest of Kurtlu Ören, at Auralama Yaïlasü, are the ruins of another large ancient village, with a church, many crosses, and sarcophagi. The well-hewn stones speak of considerable wealth and pretension among the ancient inhabitants of this place. This point may be regarded as the westernmost limit of the elevated plateau, and we now begin to ascend the mountains to a pass between Eldashat Dagh and Kara Tepe. The summit is reached a short distance west of Botza Yaïlasü. Henceforward we wind about among a wilderness of mountains, of such nature as to render work with the prismatic compass hopeless, unless one has in view something more than a *route survey*. At Keshlik Yaïlasü I found the ruins of a large church. Near this point I discovered the Giaur Göl. The lake is about two and a half miles long by one and a half wide. Its water flows eastward down the Evliya-Botza cañon. Henceforward we descend gradually down pleasant grassy vales, that wind about between the many isolated peaks.

We continue to head southeast, the character of the country remaining the same. The foot of the mountain is reached half an hour east of Tchaush, which village is situated at the extreme eastern edge of the great plain of Seidi Sheher, and at what may be called the mouth of Kef Boghaz. Tchaush is the site of an ancient village, the ruins of which are about ten minutes northeast of Tchaush. In the village itself are a number of architectural remains in white marble, with florid ornaments. The bridge over the Kef Boghaz Tchai is built almost entirely of ancient stones. The cemetery is thickly strewn with ancient stones, most of which are double-columned window-supports.

My horse was accidentally shot to-day; so that, until I could buy a fresh one, I had to remain at Tchaush, making excursions into the neighborhood, and returning at night to Tchaush.

No. 271.

Tchaush. In the wall of a house. Copy.[1]



[. . . . . Ἀθηνᾶ] Νεικηφόρος καὶ Προ[μάχος . . . . .]

July 21. Tchaush to Tchalmanda, 3 h. 50 m., returning to Tchaush by the Sülüklü and Duradja lakes, 4 h. 39 m. Leaving Tchaush, we proceed south to Tol, situated on the edge of the plain of Seidi Sheher, and at the mouth of Gülbere Tchai Deresi. Here we head southeast, and proceed for an hour up the cañon of the Gülbere Tchai, where the stream suddenly changes its direction, and comes almost from the northeast. Henceforward we traverse a plateau which rises gently but steadily, until at Dikili Tash we are once more among a number of isolated peaks of the same character as those mentioned yesterday. The most prominent of these peaks is Alvastana Dagh, in a little valley at the foot of which lies the village of Dikili Tash. Hence we go up a gorge, with Alvastana Dagh on our right, cross a small valley, and find ourselves at Tchalmanda, on the Nuzumla Tchai. Ruins are reported at Nuzumla, about one hour distant from Tchalmanda; but it was impossible for me to visit the site with Tchaush as my base. From Tchalmanda we head north, traverse the little valley again, leave Yanakikieui half an hour on our right, and ascend for twenty minutes in steep zigzags to Gölüñ Gedigi, with Alvastana Dagh immediately on our left. The summit of the pass is the level of a little valley, in which I found a small lake, Sülüklü Göl, about a quarter of a mile in diameter. The water of the lake has no natural outlet, but the ancients have dug an artificial canal through the pass immediately north of Alvastana Dagh, by which the water is led off directly west; this canal is still used to irrigate the fields belonging to the village of Dikili Tash. We go down the canal for twenty minutes, then ascend north to a low pass, and find ourselves in the

[1] ΠΡ are in ligature.

presence of another and larger lake, Duradja Göl. The lake is about three quarters of a mile long and wide. It, too, has no natural outlet, but in ancient times a tunnel was dug through the hill to lead off the water south for purposes of irrigation. The tunnel is walled with hewn stones, which were so well adjusted that the tunnel still serves its purpose, and conducts an abundant stream of water to the fields. The tunnel is certainly ancient, and the villagers themselves disclaim all right to the honor of its construction, saying that it was made by the old infidels. A ride of twenty minutes south from the lake brings us to the ruins of the ancient village which made the canal and tunnel. The ruins are in the centre of the little valley; they are characterized as Christian by crosses on the stones and by a ruined church. Sarcophagi abound.

From here we returned to Tchaush, fixing the water-courses as much as possible.

July 22. Tchaush to Innidje, *via* Hassan Sheikh, 4 h. 23 m., returning to Tchaush, *via* Bükdje, 3 h. 37 m. To-day I made an excursion up the Kef Boghaz. The stream is dry at Tchaush, but ten minutes above Tchaush it has abundant water, which sinks here to rise again, as I afterwards found out, fifteen minutes below Tchaush. We head northeast; an hour's travel up the *dere* brings us to a narrow cañon, through which the river comes from the east; the road has to leave the cañon, crossing a hill to the north. An hour's travel brings us into the valley of Karadjören, at the head of the cañon.

No. 272.

Karadjören. In the wall of Mussafir Oda. Copy.

K □ Δ P A
T I Λ Λ A
Θ Є O Y
Δ O Y Λ H

Κοδρά-
τιλλα
θεοῦ
δούλη.

This name occurs *C. I. G.* 5858.

Here I found the ruins of a Christian village. Heading north of east, we traverse a rough, inhospitable country to Saraidjik, and thence ascend smartly to Hassan Sheikh, a large village situated on the southeast slopes of Elenghyrif Dagh. Thence we descend through an open country to the wide and fertile valley of Innidje. This valley seems to contain the head-waters of the Kef Boghaz Tchai, inasmuch as the character of the country leads me to believe that the watershed is not far east of Innidje. A village, Bulunia, is said to be two hours east of Innidje. The direct road from Seidi Sheher to Konia passes up Kef Boghaz, by Karadjören, Innidje, Bulunia, and Tchaïr Bagh. From Innidje we cross a hill to another little valley, with the village Bükdje and the ruins probably of a Turkish village. Hence we head west, going down Kef Boghaz cañon, fixing the water-courses, and passing a number of mills; we finally regain the valley of Karadjören, whence we return on the morning's road to Tchaush.

July 23. Tchaush to Fassiller, 1 h. 23 m., returning to Tchaush, *via* Tchitchekler, 1 h. 37 m. We head north of west, and for 48 m. traverse an elevated, rolling, well-cultivated country to Rum Düghün, the first part of the name of which shows that certainly at one time it was a Christian village. Professor Kiepert tells me that the Sal- name omits the Rum in the name of the village.

No. 273.

Rum Düghün. Panel in a sarcophagus at the dry fountain. Copy.



Somewhat more than half an hour of travelling northeast through a rolling country, as heretofore, brings us to Fassiller, situated in a pleasant little valley, with low cliffs immediately behind it on the

north. On the top of these cliffs are traces of a town, but the country is very rough and rocky.

At Fassiller I had the good fortune to discover one of those prehistoric monuments that have of late been called Hittite or Cappadocian. It is a fellow to the celebrated sculptures at Boghazkieui, Euyük, and Giaur Kalesi, and belongs to the same period as the monument of Elflatun Puñar, recently published in the *American Journal of Archaeology* (Vol. II., 1886, p. 49 sqq, and plate; see also the *Revue Archéologique* for May, 1885). The monument is an immense monolithic Stele, which now lies prone on its back, so that the sculptures can easily be seen, and drawn by a draughtsman (which I unfortunately am not, and hence I could only make a rough drawing in outline); but a photograph giving a full-face view can be obtained only by erecting a scaffold over the stone. This is next to impossible, since the necessary lumber cannot be obtained in this neighborhood. The stone is so large that it cannot be lifted without elaborate machinery.

The Stele contains the figures of two men and two lions in very high relief. Occupying the centre of the stone at the bottom is an erect human figure, clothed in a gown which drapes the whole figure to the ground. The hands are clasped on the breast, with the chin touching the hands. The position of the hands brings to mind the fact that the great mother Cybele is represented in early art with her hands on her breasts, supporting or offering them. But the hands of this figure are simply clasped on the breast, and the figure is most probably that of a man. His head-dress seems to be a helmet, whose crest strongly resembles the Bavarian *Raupe*, only it is very much exaggerated, and is four-cornered instead of being round. As the figures are represented in full-face, this crest is in very high relief, and projects 0.67 m. from the face of the stone. The mouth of this figure is open; the ears and eyes are very large.

On either side of this figure there stands a lion, full-face, and in very high relief. The lions are about as tall as the man without his crested helmet. The legs of the lion are not divided; that is, the curvatures alone are indicated, but the mass of stone between the legs has not been dug away.

Above the figure just described is a second figure, unmistakably that of a man *striding forwards*. His left foot is forward, and sup-

ports the whole weight of the man. This foot rests fairly and squarely on the top of the crest of the helmet of the lower figure. The artist did not deem it necessary to chisel out the feet; indeed they are not even indicated in outline, probably for the reason that they could not be seen when the Stele was standing erect and in position. The legs are merely straight lines. The right hand is raised aloft, and holds a round object with something projecting from it vertically on the right side from the standpoint of the spectator. Under his left arm he holds a large object, which projects 0.75 m. from the face of the stone, and is 0.45 m. in diameter. This object reaches to his feet, but diminishes in size and relief, until at the foot the relief is very slight. On his head he wears a grand tiara, with four divisions or bosses.

The whole height of the Stele is 7.23 m.; width of Stele at bottom, 2.75 m.; width of Stele at top, 1.65 m.; thickness of Stele at top, 0.82 m. The bottom of the Stele is buried, and its bottom thickness cannot be ascertained without digging.

The measurements of the upper figure are: height of tiara, 1.20 m.; whole height of the four bosses, 0.77 m.; bottom boss, 0.19 m.; second boss, 0.21 m.; third boss, 0.18 m.; top boss, 0.17 m.; length of face from bottom of chin to forehead-band of tiara, 0.41 m.; width of forehead, 0.52 m.; from bottom of chin to bottom of left foot, 1.95 m.; breadth of waist, 0.57 m.; height of right arm from elbow to top of round object, 0.95 m.; from neck to inside of right elbow, 0.30 m.; from left side of neck to outside of left shoulder, 0.47 m.; height of ears, 0.48 m.; from chin to division of legs, 1.25 m.

The measurements of the lower figure are: head-dress, from bottom of foot of upper figure to forehead-band, 0.87 m.; from foot of the upper figure to bottom of the crest, 0.52 m.; width of the crest, 0.35 m.; from forehead-band to bottom of the crest, 0.29 m.; the crest projects from the face of the stone 0.67 m.; from the forehead-band to the chin, 0.41 m.; breadth of forehead, 0.33 m.; breadth of chin, 0.28 m.; from forehead-band to tip of nose, 0.23 m.; height of clasped hands, 0.19 m.; width of shoulders, 0.92 m.; from right side of chin to outside of right shoulder, 0.31 m.; from left side of chin to outside of left shoulder, 0.31 m.; from bottom of clasped hands to bottom of feet, 1.0 m.; the figure projects from the face of the stone at the bent elbows 0.52 m.

The measurements of the lions are: height of lions, 2.0 m.; relief of the lions, 0.60 m.; breadth of breast of lions, 0.78 m.; from bottom of the feet to bottom of the breast of lions, 0.48 m.; from bottom of breast to bottom of chin, 0.70 m.; from bottom of chin to top of head, 0.87 m.; width of top of head, 0.78 m.

At Tchaush, a village about one hour distant from Fassiller, I bought a circular seal, which is engraved on the two convex sides, and has the string-hole, as in Assyrian and Babylonian cylinder seals. The stone is soft, the workmanship rude, but the seal is of undoubted antiquity. On the one side it is not easy to make out what the original design was; but the other side is distinct, and represents in rude intaglio the figure of a man with an ox's head, and shoes with turned-up toes. Around about this figure are various symbols unknown to me.

From this description of the Stele and the seal it will be seen that we have to do with elements and attitudes already familiar in Hittite or Cappadocian art: a person supporting another one on his head; the high tiara; lions grouped along with men. The character of the seal and the pointed shoes of the ox-headed man seem to make it clear that it is a work of the same civilization and the same art as the Stele.

These facts make it clear that Fassiller is the site of a prehistoric city.

That at a later date the site was occupied by a Greek town of importance may be argued from the following considerations. Immediately opposite the Stele, scarcely fifty yards distant, is a vaulted niche dug out of the living rock; on either side of the niche are unfluted Corinthian columns supporting the vault. Immediately on the right of the niche, from the standpoint of the spectator, is the life-size figure of a magnificent and highly caparisoned horse, facing the niche. His right forefoot is raised; he bows his neck and champs the bit. On the arch of the niche is

No. 274.

ΛΟΥΚΙΑΝΟC

and below the niche is

ΗΡΩCΠΡΟΓΑΜΙΟC

Below and on the right of niche and horse a panel has been chiselled out on the face of the rock, and bears the following Greek inscription, whose contents are stipulations and laws concerning *games*.

Loukianos was doubtless a victor in these games, and his statue once stood in the niche, while his winning horse has been handed down to our times in the high relief by the side of the niche.

No. 275.

Fassiller. Panel on the living rock. Copy and impression.

ΤΟΥCΠΑΝΚΡΑΤΙΑCΤΑCΕΙΔΕ
ΝΑΙΜΗΤΕΑΦΗΕΙCΤΟΠΑC
CЄΙΝΧΡΑCΘΑΙΜΗΤЄΠΑ
ΛΑΙCΜΑCΙΑΛΛΑΟΡΘΟ
ΠΑΙΙΑΑΓΩΝΙΖЄCΘΑΙ%
ΤΟΝΑΠΑΞΝЄΙΚΗCΑΝΤΑ
ΚΑΙΛΑΒΟΝΤΑΤΟΘЄΜΑΠЄ
ΠΑΥCΘΑΙΚΑΙΜΗЄΙCЄΤЄΡΟΝ
ΑΓΩΝΙCΜΑΑΥΘΗΜЄΡЄΙΑ
ΓΩΝΙΖЄCΘΑΙ%
ЄΑΝЄΥΤΥΧΗCΗΔΟΥΛΟC
ΝЄΙΚΗCΑΙΤΟΥΘЄΜΑΤΟC
ΤΟΤЄΤΑΡΤΟΝΧΩΡЄ▨ΙΝЄΙC
ΤΟΥCCΥΝΑΓΩΝΙCΤΑCΑΥ
ΤΟΥ%
ΤΟΥΑΥΤΟΥΔЄCΠΟΤΟΥΔΥΟ
ΗΚΑΙΠΛЄΙΟΝΑCΙΠΠΟΥC
ΑΥΘΗΜЄΡЄΙΜΗΑΓΩΝΙΖЄC
ΘΑΙΑΛΛΑЄΝΑ%

Τοὺς πανκρατιαστὰς εἰδέναι μήτε ἀφῇ εἰς τὸ πάσσειν χρᾶσθαι μήτε παλαίσμασι ἀλλὰ ὀρθο-

παιίᾳ ἀγωνίζεσθαι·
τὸν ἅπαξ νεικήσαντα
καὶ λαβόντα τὸ θέμα πέ-
παυσθαι καὶ μὴ εἰς ἕτερον
ἀγώνισμα αὐθημερεὶ ἀ-
γωνίζεσθαι.
ἐὰν εὐτυχήσῃ δοῦλος
νεικῆσαι τοῦ θέματος
τὸ τέταρτον χωρεῖν εἰς
τοὺς συναγωνιστὰς αὐ-
τοῦ.
τοῦ αὐτοῦ δεσπότου δύο
ἢ καὶ πλείονας ἵππους
αὐθημερεὶ μὴ ἀγωνίζεσ-
θαι, ἀλλὰ ἕνα.

Lines 4–5. Ὀρθοπαιία means *striking straight* from the shoulder, — good, effective, honest striking, as distinguished from tricky. We should rather look for a word indicating fair wrestling as distinguished from tricky, but the reading is absolutely certain.

No. 276.

Fassiller. On rock below a small rock sarcophagus. Copied by W. M. Ramsay in 1886.

L M A N I V S
P L O C A M V S
F E C I T S I B I E T
C L E V P A T R A E
V X O R I S V A E

L. Manius
Plocamus
fecit sibi et
Cleupatrae
uxori suae.

No. 277.

Fassiller. Small relief on the rock. The Dioscuri, each carrying a spear, stand facing each other, each holding a horse. On the left is the inscription in very worn letters. Copied by W. M. Ramsay in 1886.

Δ I O C K O P O I
C A M O Θ ˆ A
K Ω N Є Π I Φ A
N Є I C Θ Є C I
5 C A Δ A M Є
ˋ C I

Διόσκοροι
Σαμωθ[ρ]ᾴ-
κων ἐπιφα-
νεῖς θε[ο]ὶ
. . . . .

Mr. Ramsay says: "5 and 6 to me unintelligible. In each case where I have C the reading may be Є; in the former case (l. 5) perhaps C should be O or Θ, in the latter it can be only C or Є."

No. 278.

Fassiller. On a rock sarcophagus. Copied by W. M. Ramsay in 1886.

Φ ΘC Φ O P O C K A I Λ A
P H Γ Y N H A Y T O Y
Є Π O I H C A N Є A Y
T O I C M N H M H C X A
P I N

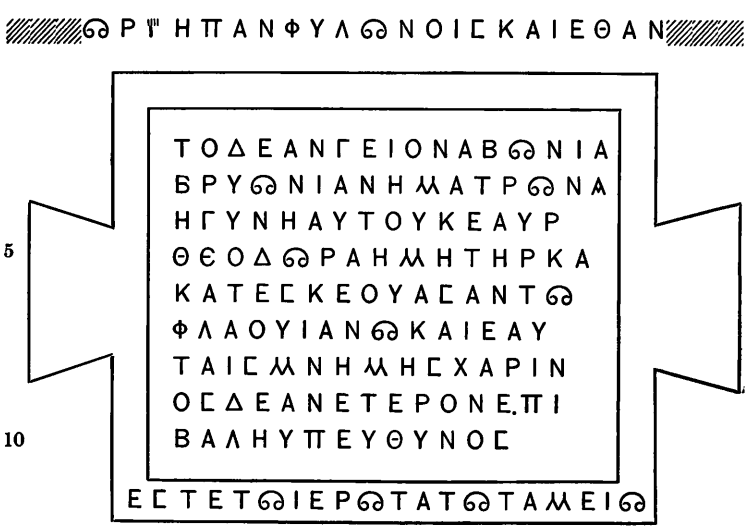
Χριστὸς σωτὴρ θεός,
Φωσφόρος καὶ Λὰ-
ρ? ἡ γυνὴ αὐτοῦ
ἐποίησαν ἑαυ-
τοῖς μνήμης χά-
ριν.

From Fassiller I ascended Kale Dagh, the reports of whose ruins had filled me with great expectations. I found the ruins of a town and fortress belonging probably to a late Græco-Roman period.

Returning to Tchaush by way of Tchitchekler, I found at the latter village the following inscription, belonging, no doubt, to the Græco-Roman city at Fassiller or Kale Dagh.

No. 279.

Tchitchekler. Panel of a broken sarcophagus at the fountain. Copy.



[Γε]ωργη? Πανφυλώνοις καὶ Ἐθαν . . .
τόδε ἀνγεῖον Ἀβωνία
[Β]ρυωνιανὴ Ματρώνα
ἡ γυνὴ αὐτοῦ κὲ Αὐρ.
Θεοδώρα ἡ μήτηρ ⟨κα-⟩
κατεσκεούασαν τῷ
Φλαουιανῷ καὶ ἑαυ-
ταῖς μνήμης χάρω·
ὃς δὲ ἂν ἕτερον ἐπι-
βάλῃ ὑπεύθυνος
ἔστε τῷ ἱερωτάτῳ ταμείῳ.

Line 6. The form κατεσκεούασαν is interesting, as going to show that ευ was pronounced εου at a late date in this region.

July 24. Tchaush, *via* Kestel Dagh and Ak Tepe, to Monastir, 5 h. 36 m. We go down the left bank of the Kef Boghaz Tchai, and in half an hour we reach the ruins of an old village (possibly Turkish) on the right bank of the river. In ten minutes more (left bank) we reach the bridge over the Gülbere Tchai, a short distance above its junction with the Kef Boghaz Tchai. Between the two streams there is an old cemetery with architectural remains.

On the left bank of the Gülbere Tchai, just below the bridge, is the site of an ancient village. In the abutment of the bridge, which is built mostly of ancient stones, I found inscription

No. 280.

In the bridge over the Gülbere Tchai, nearly one hour southwest of Tchaush. Copy and impression of most of the inscription.



[K]ουατέρνιος Μουννίηνος Οὐέτρανος ἀπὸ κομενταρησίων
καὶ Οὐαλερία Οὐαλεριανὴ ἡ σύνβιος αὐτοῦ ἀπήρτικαν τὸ ἡρῷον
καὶ τὸν παράδεισον ἑαυτοῖς ζῶντες οἱ κτίσται·
Εὐτύ[χ]ει γρηγορι.

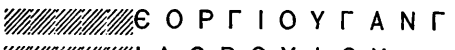
I do not understand the last line; the reading is certain as given.

Line 1. ἀπὸ κομενταρησίων = *a commentariensibus*.

From the bridge we traverse the plain, heading west of south, to Görekli, which is situated at the northwest foot of Kara Tepe.

No. 281.

Görekli. Sarcophagus lid in the wall of the Djami. Copy.



Γεωργίου Γανγα-
. . . ι[α]ς Ῥούφου.

From Görekli we head southeast, crossing the outlying propodes of Kara Tepe to Derekieui, which is situated on the left bank of Nuzumla Tchai, two hours below Tchatt. Above Derekieui the *dere* is wide and fertile, stretching off for some distance to the north of east; the country then becomes mountainous, and the *dere* contracts, no doubt, to a cañon. Derekieui is situated on the edge of the great plain of Seidi Sheher, and just at the foot of Kestel Dagh. All the ancient stones in Derekieui (and they are numerous) came from Kestel Dagh, according to the account of the villagers; but just outside of the village, on the road to Kestel Dagh, the peasants have recently unearthed the foundations of a church (see No. 285), in which they found a white marble statue of a female smaller than life-size. The workmanship is poor.

No. 282.

Derekieui. By the door of a house. Copy.

ΟΥΒΡΑΜΟΥΑCΙCΟΥΒΡΑΜΟΥ
ΑCЄѠCЄΑΥΤѠΖѠΝЄΠΟΙΗCЄΝ
ΜΝΗΜΗCЄΝЄΚЄΝ

Οὐβραμο[υ]άσις Οὐβραμου-
άσεως ἑαυτῷ ζῶν ἐποίησεν
μνήμης ἕνεκεν.

No. 283.

Derekieui. In the yard of a house. Copy.

†ΕVΧΗΘΕΟΔϑΛϑ
ΚΟΝѠΝΟCΑΝΑ
ΓΝѠCΤΟV
▨▨ΠΑΝΤΟCΤΟV
▨▨ΚϑΑVΤѠ

Εὐχὴ Θεοδούλου
Κόνωνος ἀνα-
γνώστου
[καὶ] παντὸς τοῦ
[οἴ]κου αὐτ(οῦ).

No. 284.

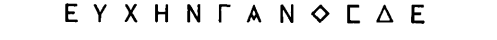
Derekieui. Diminutive sarcophagus in the court of a house. Copy.



[Ἡ δεῖνα] Ἀραμόου ἑα[υτ]ῇ καὶ ἀνδρὶ μνήμης χάριν, ἐν[ο-]
ρκιζόμεθα δὲ Μῆνα καταχθόνιονεἰς τοῦτο μνημεῖον μη-
δένα εἰσελθεῖν.

No. 285.

Derekieui. In the ruins of a church recently unearthed by the peasants in digging for treasure. The stone seems to be complete. Copy.



Εὐχὴν Γάνος Δέ-
[κ]ιος ἀπέδωκεν.

No. 286.

Derekieui. Large stone, 1.25 *m. long; the inscription has been almost totally defaced. Copy.*



No. 287

Derekieui. In the wall of a house. Copy.



An ascent of fifteen minutes brought us to the top of Kestel Dagh, which in reality is only a low outlying bench of Ak Tepe. Here I found a walled town or fortress belonging to the Græco-Roman period. I noticed several large epistyle blocks with florid ornaments, and a most sumptuous lid of a sarcophagus. The walls are standing only at intervals; in places they are mostly rough Cyclopean work of large unhewn stones, but in other places are found very nice bits of wall of large hewn stones, that have been calculated and adjusted with care and precision.

Leaving Kestel Dagh, a rough, tortuous, roadless climb of an hour (south) brings us to the summit of Ak Tepe. Here I found another small fortress. The substructures of the walls may still be seen. The walls are Cyclopean-like, built of unhewn polygonal stones of size. There is also to be seen a rough altar hewn out of the rock, with two steps of unequal height leading up to it. Behind the altar is a small niche for a statuette or votive offering. Immediately behind this altar rock there is another rock, with a barbarous name in large Greek letters.

No. 288.

On the living rock on the summit of Ak Tepe. Copy.

Λ O Y I Λ O Y

Λουΐλου.

On two other rocks in the vicinity are Nos. 289, 290, containing native names.

No. 289.

On the living rock on the summit of Ak Tepe. Copy.

K I Λ A M O P Ϲ O Λ E Ш Ϲ

Κίλα Μορσόλεως.

For the second name see No. 296.

No. 290.

Summit of Ak Tepe. On the living rock behind the altar stone. Copy.

□ Y Π P A Ц
Ƶ H Ϲ

Οὐπραυξης.

A descent of one hour from the summit of Ak Tepe in a northwest direction brings us to the cliff Kara Kaya, at the foot of Ak Tepe.

No. 291.

On a rock at the cliff called Kara Kaya, about ten minutes south-southwest of Derekieui. Copy.

O I Π Є P I Γ Λ O N Γ Є I N O N
N Є Ш K O P O I Є Π O I O Y N

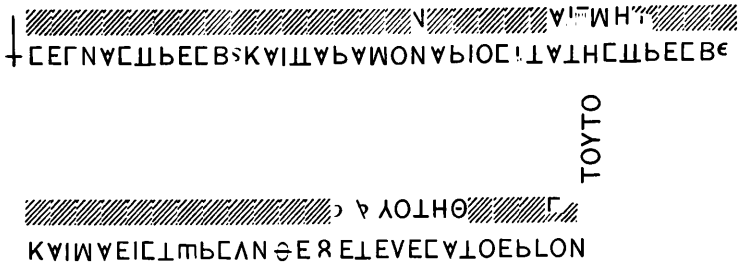
Οἱ περὶ Γ. Λονγεῖνον
νεωκόροι ἐποίουν.

It appears from all the ruins in the neighborhood of Derekieui that an important town stood there. The above inscription would seem to justify the assumption that an important cult was celebrated here, and that the temple was of sufficient dignity to support νεωκόροι. From Kara Kaya we pass along the foot of Ak Tepe, and reach Monastir, which overlooks the whole plain of Seidi Shehir.

July 25. Monastir, *via* Indje Su and Yokarü Kara Veran, to Orta Kara Veran, 3 h. 29 m., and back to Monastir, 3 h. 32 m. I made an excursion to the three Kara Veran villages, locating approximately the villages on the route. The country is in the main a plain, broken here and there by rolling ground. Twenty minutes southeast of Monastir is Indje Su, situated in a lateral *dere* which runs northeast.

No. 292.

Indje Su. In the vestibule of the Djami. Large slab of white marble, 2.235 *m. long;* 0.93 *m. high. It is divided into two sunken panels, each of which measures in length* 0.97 *m.; in height,* 0.65 *m. The panel to the right has in the centre a vine stem, with branches bearing leaves and bunches of grapes curving off gracefully to the right and left. Two peacocks stand in the vine facing each other. The panel on the left has a large cross, surrounded by arabesques, and occupying most of the space. In each of the two top corners of this panel perches a* Keklik, *the large white-speckled, red-billed, and red-legged partridge of Asia Minor. In each of the two bottom corners there is a fox looking upwards at the* Kekliks. *On the moulding above the panels is the inscription, in two continuous lines, the first line being almost entirely broken away. The letters are inverted, so that they must be read with a mirror. Copy.*



Σεγνᾶς πρεσβ(ύτερος) καὶ παραμονάριος -τατης (= the name of a man).

πρεσβ(ύτερος) καὶ μαείστωρ σὺν θεοῦ? ἐτέλεσα τὸ ἔργον τοῦτο.

Παραμονάριος = aedituus, *the keeper of a church.*

μαείστωρ = master-builder. For both words see the references given by Sophocles in his *Glossary of Later and Byzantine Greek*, sub vocibus.

No. 293.

Indje Su. In the wall of the Djami. Copy.

I I H Λ Λ O
ı Δ I K A I Π A
C A T O H
A O
O H K E N C T H Λ I
Δ I O C N I K A I O Y

[ἀνέθ]ηκεν στήλ[ην]
Διὸς Νικαίου.

A few minutes south of the village of Indje Su there is an elaborate tomb, excavated out of a huge rock of cone-like shape.

July 27. I made an excursion to Boyalü (26 m.) and Kara Bulak (21 m.) on the right bank of the Irmak. The rest of the day I was compelled to spend in quiet at Monastir.

No. 294.

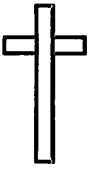
Boyalü, about two hours to eastward of Seidi Sheher. Milliarium (?) in cemetery. Copy.

IMPP.F
SEVTO ϽS

No. 295.

Kara Bulak. Small cippus in the bridge. Copy.

ΑΣΙΚΡΑΤΟΥΣΘΕΟΙ



[Π]ασικράτους Θεο . . .

No. 296.

Kara Bulak. In the cemetery. Copy.

ΚΑΙΚΔΔΕΑCΟΙΜΟΡCΟΛΕΟΥ
ΑΝΝΟΡΑΝ
ΥΤΟΙCΝΤΧΑΡ

[Ὁ δεῖνα] καὶ Κ[α]δέας οἱ Μορσολέο[υ?]
. . . . ἀν[έστησα]ν . . . . . .
. . . . . [ἑαυ]τοῖς [μνήμης] χάρ(ιν).

Line 1. Μορσολέου. This name occurs in No. 289 with the genitive in -εως.

July 28. Monastir, *via* Göyük, to Seidi Shehir, 4 h. 28 m. Monastir, *via* Kilissedjik, to Göyük, 1 h. 45 m. Göyük, *via* Kilissedjik and Tash Aghyr, to Seidi Shehir, 2 h. 43 m. To-day I have but few topographical details to relate, inasmuch as the route lay through an open plain. Kilissedjik is on the right bank of the Irmak. We go down the left bank of the Irmak through fields of intensest fertility to Göyük, a village situated on and around a large mound, which is almost certainly artificial, and of exactly the same character as the Tels in Assyria and Babylonia. South of Göyük is a swamp of such character that it is impossible to say where the land ceases and the lake begins. Even the immediate vicinity of Göyük is marshy; we could reach the village with difficulty in midsummer; in winter the feat must be next to impossible. But, notwithstanding the marshes, the land is productive in the highest degree.

I am informed, as was Schönborn before me, that Soghla Göl is likely to disappear at any time, and that only six years ago the lake was dry. When the mouth of the Düden, which is said to be situated near Arvan, is closed, the lake assumes its wonted proportions, and the water flows out through Tcharshembe Su to the plain of Konia, where it is lost. When the mouth of the Düden opens, the water flows out through it, and the lake dries up. The villagers tell me that when the lake was dry six years ago, an ancient village, now again entirely covered by water, appeared.

The Irmak cannot be crossed at Göyük, so that we were forced to retrace our steps to Kilissedjik and cross the plain to Tash Aghyr, situated near the foot of the mountains. The watercourses southwest of Tash Aghyr I give from information which I believe to be accurate, not from personal observation. In the mountain side west of Tash Aghyr is a large cave called Ferzina. The cave seems never to have been fully explored, and popular belief has it that it reaches all the way to Alaya.

About fifteen minutes northwest of Seidi Shehir there is a large *Tepe* with a hot spring, called Illidje, on its top. The water of this spring deposits a sediment which rapidly hardens into stone. It is a formation similar to that in Hierapolis of Phrygia Pacatiana. It seems very likely that this entire hill has been formed in the course of ages by the sediment deposited by the water. Here, as at Yer Köprü, to construct a fence of solid rock around a given area it is

necessary only to conduct the water along the line for a number of years, and the fence makes itself.

Seidi Shehir is a new town without any trace of antique life, not even a stone. It is celebrated for the salubrity of its climate, while Bei Shehir is distinguished for *its* unhealthfulness. It is situated on the western edge of the valley close to the foot of Küppe Dagh.

Five to ten minutes north of Illidje are the ruins of an old town, probably of Turkish origin. The ruins bear the name of Velverit Shehiri; the débris is all very small, and contains no stones of size, or any that show marks of tools.

July 29. Seidi Shehir, *via* Tiratdji (1 h. 25 m.) and Aktchelar (3 h. 19 m.), to Yeñidje, 5 h. 35 m. We head about west up a nameless Tchai (Tiratdjidengelen-su being the sole name given to it) by Gökdje Höyük to Tiratdji, which is situated at the foot of Küppe Dagh. Thence, heading south of east, we traverse a rolling country as far as Igdish Tchiftlik and Tepe, when the open plain begins again.

No. 297.

Aktchelar. Quadrangular cippus in the Djami. Copy.

Γ Λ I O C Λ I Λ I ⅋
O C P H Γ Є I N O C
Z M Y P N Λ I O C
Λ I ⅋ Δ O T P I B H
Λ N Є C T H C Λ C Ϙ K I
T H Y Ϙ M N H M H C
X Λ P I N

Γ[ά]ϊος Αἴλι-
ος Ῥηγεῖνος
Ζμυρναῖος
[π]αιδοτρίβη[ς]
ἀνέστησα Σωκ[ρά-]
τῃ ? ὑῷ μνήμης
χάριν.

The cemetery is strewn with all sorts of ancient stones, both architectural and funereal, showing that a large village or town was situated here. Among these stones are many window-supports from Christian churches. An uninscribed Roman milestone must also be mentioned.

No. 298.

Aktchelar. Sarcophagus in the cemetery. Copy.

[illegible]H Δ O Y C Є Y X H N

[Διομ]ήδους? εὐχήν.

No. 299.

Aktchelar. In the wall of the Djami. Copy.

[illegible]K O N I I[illegible]
[illegible]N I I [illegible]

From Aktchelar we go up the valley of Kizildje Tchai to Kavak.

No. 300.

Kavak, about three hours northward of Seidi Shehir. White marble slab in the cemetery. Copy.

M · ANTONIVSLONGUS · VETERANVS
LEG · XII · F · BENES · CONSVLAR · IVM[illegible]
[illegible]A · VXORIKARISSIMAE · M · C · S

M. Antonius Longus veteranus
leg(ionis) XII F(ulminatae) bene[f](iciarius) consular(is) IVM
[ba] uxori karissimae m(emoriae) c(ausa).

The name of the woman is doubtful; it probably ends in BA, which would be the dative of the Greek form by error for the Latin BAE.

No. 301.

Kavak. Double-column window-support of unusual size; in the cemetery. It no doubt came from Assar Dagh. Copy.

† Є Y X H Θ Є O d Ш P O Y K A N d I d O Y

Εὐχὴ Θεοδώρου Κανδίδου.

Window-supports are very rarely inscribed: this one and the one from Ilisra (No. 16) are the only ones found by me, unless the stone bearing the great inscription of Gundani be a window-support. See below, No. 364, and Mr. Ramsay's remarks in the *Journal of Hellenic Studies*, 1883, p. 23. See also the remarks following No. 270 concerning the church on the summit of Ali Sumasü Dagh.

From Kavak we head west, and traverse an open, rolling country to Yeñidje, at the foot of Yapaklü Dagh.

July 30. For various reasons I could keep no time from Yeñidje to the summit of Assar Dagh. But from the summit of Assar Dagh to Böyük Homa the time is 3 h. 25 m. Nearly north of Yeñidje, Assar Dagh rises up above the surrounding gently undulating country. It is completely isolated, and is a prominent object from all points in the plain of Seidi Shehir. It is the site of a large ancient town of importance. Ruins of buildings of size cover the whole of the top of the mountain, and extend for some distance down the gentle slopes on the eastern and southern side. On the top are the ruins of a large church with a περίβολος in front of it on the north. The pavement of this περίβολος, consisting of large quadrangular slabs of stone, is still undisturbed. My sole reason for calling the building a church is that I found several double-columned window-supports among the ruins, but I also found a slab with a triglyph. This building, whether a church or not, was covered with burnt tiles, as indeed were all the buildings of the city. The tiles are so well burnt as to be indestructible, and are still fresh and sound in spite of ages of exposure to the weather. Assar Dagh was probably not a walled city. True, fragments of wall are met with here and there; on the northwest side these are of rough polygonal stones, while on the eastern side they

are built of immense blocks accurately adjusted. I incline to the opinion, however, that these walls belonged to buildings that are now destroyed.

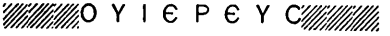
The main part of the city lay on the slopes of the mountain, from the northeastern to the southeastern side. Here may still be traced the foundations of a series of large buildings, whose purpose cannot be determined without minute investigation by an architect, and possibly some excavation. Roman influence is visible not only in the tiles, but in the lime mortar, which was used in some of the buildings.

I found no inscriptions at Assar Dagh, although my two men and I hunted the mountain over. But the stones of Kavak, Kizildje, and Yeñidje Tchiftlik all came from Assar Dagh, and speak to us of a Roman settlement here, and of the cult of Asklepios.

It is not improbable that the name of the city on Assar Dagh was Gorgorome. For the reasons which lead me to this belief, see the remarks following inscriptions Nos. 217, 241.

No. 302.

Kizildje. Broken slab with floral decorations. It came from Assar Dagh. Copy.



[Ὁ δεῖνα Ἀσκληπι]οῦ ἱερεὺς . . .

In the cemetery here are a number of ancient stones, almost exclusively of Christian origin, excepting some architectural remains in white marble with very florid ornaments.

From Kizildje we head southeast to Yeñidje Tchiftlik, where there is a ruined Turkish Khan, built, for the most part, of ancient stones, many of which are certainly of Christian origin. The sarcophagus lids with the crouching lion, so common all over Isauria, are met with here.

No. 303.

At a Tchiftlik belonging to the village of Yenidje. Came from Assar Dagh. Copy.[1]



[Ὁ δεῖνα] ἱερασάμενος νεωκόρο-
[ς Ἀ]σκληπιοῦ ἑαυτῷ καὶ γυναικὶ καὶ
[τοῖς τέ]κνοις μνήμης χάριν.

No. 304.

At the same Tchiftlik. It came from Assar Dagh. Copy.



Κλε[α]ρχία[ν]
Κλεάρχο[υ],
ἀρχιερασά[με-]
νον, πρῶ[τον]
ἄρχοντ[α],
τὸν ἑαυτ[ὧν]
δεκά[ρχην].

[1] Ligatures occur in line 1: ΟΣ, ΜΕ, ΟΣ.

From Yeñidje Tchiftlik we head north-northeast, traversing a rolling elevated country to Avshar, where I found an uninscribed Roman milestone. Henceforward we have the open plain again to Ivreghil, on the left bank of the Irmak.

No. 305.

Ivreghil. Sarcophagus lid by the Djami. The inscription is complete, and the reading is certain. Copy.

ΟΙΚΟCΔΟΥΛΙΤΙΤΤΙΚ[4]

No. 306.

Böyük Homa. Small sarcophagus in the court of the Djami, used as a water-basin for the Abdest ablutions. Copy.

ЄΡΔΙCΚΙΔΛΙ[illegible]ΜѠΝΟΝ

There is an uninscribed Roman milestone in the cemetery of Böyük Homa.

July 31. I return to the bridge over Gülbere Tchai (47 m.), thence to Kütchük Homa (55 m.), crossing some low cultivated hills on the road. Kütchük Homa to Beg Demir, 1 h. 46 m.

No. 307.

Stone now serving as a bridge over a ditch in the road between Kütchük Homa and Kara Assar. Copy.

ΜΙ
ΤΟΛΟ
ΟΡЄCΙΙΟΟ

'Ορέσ[του?].

I was greatly disappointed in finding nothing at Kara Assar, which is situated at the base of a great perpendicular cliff. I had hoped to find inscriptions here that might give the name of the ancient city near Fassiller. From Kara Assar we went up the now contracted valley to Tchivril and Baïyat, near which the Irmak is crossed to Beg Demir. I was compelled to stop here for the rest of the day.

August 1. Beg Demir to Bei Shehir, 2 h. 38 m. We traverse a rolling elevated country to Gulghurum, which is certainly a corruption of Gorgorome; see Nos. 217 and 241.

No. 308.

Gulghurum. Milliarium in cemetery. Copy.

E T R I
I C Λ I

No. 309.

Gulghurum. Milliarium in the cemetery. Copy.

Γ
ϛ V A N S
I V I O / C V

There is still a third milestone in this cemetery, but it is either totally defaced or else was never inscribed, as was often the case. From the milestones found here, at Avshar, and at Aktchelar, the line of the Roman road would seem to be well indicated. Apparently it did not come down the valley of the Irmak from Bei Shehir past Baïyat, Tchivril, Kara Assar, etc., but took the shorter route over the low hills which form the outliers of Kara Yakka and Laleli Dagh. I traversed this route from Gulghurum to Bei Shehir, and found it to be a most excellent natural roadbed. In all probability the Roman road passed through Gulghurum, and, leaving Avshar to the right, crossed the Irmak somewhere in the neighborhood of Aktchelar; thence past the city on Kestel Dagh to [Sedasos and] Palaea Isaura.

The milestone found at Böyük Homa may have been transported thither.

Bei Shehir is a large village, the residence of a Kaim-Makam, situated on the right bank of the Irmak at its exit from the lake. On the left bank of the Irmak is Itcheri Shehir, a village distinct from Bei Shehir. The fine Seldjuk Djami and Tekke in Itcheri Shehir bespeak a former splendor little in harmony with the squalor of the present. The place is exceedingly unhealthy; the air is described by the natives as heavy (*aghyr*). The people are yellow, and have a dried-up, aged look, even though young.

From Bei Shehir we head southwest and pass for half an hour along the shore of the lake, when we ascend south to Bademli, on a hill in a healthy location (44 m. from Bei Shehir).

No. 310.

Bademli. In the wall of a house. Copy.

Γ Α Ι Ο C Λ Ο Υ Τ Α Τ Ι C Κ Η Ρ Ι Ν Θ Ο C C Υ[illegible]
Μ Α Δ Ο C Ζ Ω Ν Τ Є C Κ Α Ι Φ Ρ Ο Ν Ω Ν Τ[illegible]
Μ Ν Η Μ Η C Χ Α Ρ Ι Ν

Γάϊος Λουτάτις Κήρινθος σὺ[ν γυναικὶ . . . Ἀμ-]
μάδος ζῶντες καὶ φρονῶντ[ες ἀνέστησαν]
μνήμης χάριν.

No. 311.

Bademli. Quadrangular capital of a column lying on the village common. Copy.

Ι Ο Υ Λ Ι Α Δ Є Ι Δ Ω Є Π Ο Ι Η C Є Ν Є Α Υ Τ Η Κ Α Ι Τ Ο Ι C Ι Δ Ι
Ο Ι C Є Κ Τ Ω Ν Ι Δ Ι Ω Ν Υ Π Α[illegible]Ν Τ Ω Ν
Μ Ν Η Ι[illegible]Ρ Ι Ν

Ἰουλία Δειδὼ ἐποίησεν ἑαυτῇ καὶ τοῖς ἰδί-
οις ἐκ τῶν ἰδίων ὑπ[αρχό]ντων
μνή[μης χά]ριν.

No. 312.

Bademli. In wall of a house. Copy.

D
T H DIOMEDIAN
DIOMEDI AVCVOI
EMICAM ΙΛΙΛREN

Ruins are reported at Uzumla Monastir, on the southern shore of the lake, about four or five hours west of Bei Shehir; with reluctance I found myself unable to go there, as I did not feel justified in running the risk of having to spend the night in the lowlands at this season.

August 3. Bademli, *via* Bei Shehir and Kara Assar (2 h. 58 m.), to Tchonia (5 h. 48 m.). We return to Bei Shehir and go down the left bank of the Irmak. Fifteen minutes bring us to Satchü Köprü over the Sari Özü. This is the stream which drains the Kizil Ören — Yonuslar region, — and in my opinion it is the outlet for the water of the Tulasa region.

A false report of inscriptions at Kara Assar took me back to that place, past Avdandjik, and thence down the fertile valley of the Irmak. From Kara Assar we ascend north to an elevated plateau, which is rough and undulating; and, leaving Tinas Tepe on our left, we pass the villages Masudlar and Eghiler; thence nearly east to Tchonia.

August 4. Tchonia to Aghris, 6 h. 11 m. From Tchonia we head east, traversing an elevated plateau that rises gently but steadily for an hour, when the foot of Elenghyrif Dagh is reached. A steep and laborious climb of one and a half hours brings us to the summit of the mountain, a fine point for topographical notes, as the view embraces the whole country in all directions. We descend north of east through a very precipitous country to Yataghan, passing on the way on the mountain-side a ruined church and monastery, to see which the whole journey had been undertaken. From Yataghan our route lay west through an exceedingly rough and hilly country to Damla. It is not a village, but the name of the ruins of a large village or town. I

found a large number of sarcophagi in the ancient cemetery, most of them still *in situ*, but no inscriptions. From here we head east, ascend to a pass from which Kizil Ören is visible, then descend a *dere* with an inhospitable hilly country on either side to Aghris, one hour from Kizil Ören. A small Tchai comes down a *dere* at the westernmost end of Kirzil Ören Dagh: as I have already stated above, I believe that the water from the Tulasa region finds its outlet through this *dere*. Still the point remains in doubt, and the villagers of Aghris profess not to know. At any rate, this region of country and that around Kizil Ören form the head waters of the Sari Özü.

August 5. Aghris, *via* Yonuslar (3 h. 28 m.), to Kötchieui, 8 h. 17 m. We head northwest, leaving Kizil Ören on our right, and go down the Bagharzik Dere, down which flows the Sari Özü. The country is wild, and the peaks and rocks are rugged and jagged. This is the high-road from Kara Agatch to Konia, and has always been infested with Zeïbek robbers until within the last few years. The Dere ends a short distance before Yonuslar is reached, and at the same time the Sari Özü changes its direction and flows nearly southwest.

No. 313.

In the abutment of a bridge fifteen minutes southeast of Yonuslar. Copy.



Yonuslar is the site of an ancient town, — Vasada, according to Mr. Ramsay; the remains are mainly Christian in character, but the stone which bears inscription No. 313 is pagan. The ruined Turkish baths prove that the place was of importance under the early Turks. The ruined Khans at intervals along this road show that a brisk traffic was carried on between Antiochia Pisidiae and Iconium at the time of the Seldjuk Sultans.

No. 314.

Yonuslar. In the steps leading to the door of a Mussafir Oda. Bulletin de Correspondance Hellénique, 1886, *p.* 503. *Copy and impression.*

†ΑΝΑΠΑΥCΟΝCΙΡΤΗ̄
ΔΟΥΛΗΝCΟΥΙΩΑΝΟΥΝ
ΠΑΡΟΡΟΝΤΑΠΛΙΜΕΛΗ
ΜΑΤΑΤΑΕΝΓΝΟCΙΚΕΕΝΑ
ΓΟΙΑΑΥΤΗCΦΗΛΑΝ

Ἀνάπαυσον Σίρ(ιε) τὴν
δοῦλην σου Ἰωάνουν
παροροῦν τὰ πλιμελή-
ματα τὰ ἐν γνόσι κὲ ἐν ἀ-
γνοίᾳ αὐτῆς (σ)φήλ[ματα].

Σίριε = Κύριε ; παροροῦν = παρορῶν ; πλιμελήματα = πλημμελήματα ; γνόσι = γνώσει ; σφήλματα = σφάλματα.

No. 315.

Yonuslar. A large stone in a fountain north of the village. It is certain that the stone once contained an official document, which probably gave the name of the place. Copy.

ΝΦΥΛ
ΥΠ
Ι
ΓΕΤ

We follow down the Sari Özü, fixing the lateral water-courses and the villages of this region, and pass the villages Tchukur Agha, Yeghiren, Doghandjik (leaving Baïyat and Milli Göz on our left), Djandar, Sarikieui to Kötchkieui. The country outside of the *dere* of the Sari Özü is a low elevated plateau for the most part uncultivated. This plateau is broken here and there by lateral *deres*.

August 6. Kötchkieui, *via* Baïndir, to Selki, 5 h. 50 m. We go west of south to Baïndir, where the mosque is built mostly of ancient stones.

No. 316.

Baïndir. In the door of the Djami. Copy.

TAPHU⁻ЄIЄ⁷ЄIIIC

Hence northwest to Enikler, then northeast to Hisakieui (=Jesus-village), then about north, passing around a great bog to Emen; then northwest to Sadük Hadji. The country is all an elevated plateau, broken at intervals by small *deres* that carry off the drain water. This plateau is entirely uncultivated, owing to lack of water.

The country in the direction of Ladik does not seem to be mountainous, although it impresses one looking at it from a distance as barren and uninhabited.

We continue to head northwest to Selki. Shortly before reaching Selki we pass around the southernmost end of the low mountains which bound the plain on the east.

August 7. Selki to Felle, 7 h. 32 m. The route to-day lay through a rolling country with many villages in fertile little valleys. Much fruit of all kinds is grown in these villages, which supply to a great extent the fruit markets of Konia. Even cherries go from here to Konia. Grapes are not cultivated to the same extent as other fruit. We pass to Kiösk, Balganda, Burunsuz, Gitchkieui, Euyük, Illimen, which is the last village on this side of the mountains. Leaving Illimen, we go east of south down a *dere* with a Tchai to Tchaush. To our right a spur of the mountain runs off south and sinks into the plain opposite Tchaush. From Tchaush we head west, around the mountain spur just mentioned, then north to Götcheri, in a corner of the valley at the foot of Götcheri Dagh. Thence we head south to *Monastir*, the ancient site where Mr. Ramsay locates Misthia (see *American Journal of Archæology*, I. p. 146). Khiak Dede is situated at the east foot of Monastir Dagh, a low mountain which runs from Felle to within a short distance of Kirili. Hence we pass along the foot of Monastir Dagh to Felle, situated in the low pass between Kara Dagh and Monastir Dagh.

No. 317.

Felle. In the aqueduct in the cemetery. The stone has been brought a matter of nine or ten miles from Anabura, now Enevre, to Felle. Copy and impression.

Α Ν Α Β Ο Υ Ρ Ε ϑ Ν
Ο Δ Η Μ Ο C Π Α Ν
Κ Ρ Α Τ Η Ν Α Τ Τ Α
Λ Ο Υ Ι Ε Ρ Ε ϑ C Φ Ι Λ
Ο Π Α Τ Ρ Ι Ν Ε Υ Β Ο C
Ι Α Ρ Χ Η Ν Κ Τ Ι C Τ Η Ν
[illegible] Ε Ρ Γ Ε Τ Η Ν

Ἀνα βουρέων
ὁ δῆμος Παν-
κράτην Ἀττά-
λου ἱερέως φιλ-
όπατριν εὐβοσ-
ιάρχην κτίστην
[καὶ εὐ]ερμέτην
[τῆς πόλεως
εὐνοίας ἕνεκεν].

This stone has been brought hither a long distance from Anabura, the ruins now called Enevre; see Nos. 323–340. Mention is made of a goddess Εὐποσία or Εὐβοσία in inscriptions found in various parts of Asia Minor. Thus at Hierapolis in Phrygia Pacatiana, see *C.I.G.* 3906 *b*, and the remarks of Franz in *Fünf Inschriften und fünf Städte in Kleinasien*, p. 8; at Akmonia, see *C.I.G.* 3858; at Smyrna, see *C.I.G.* 3385. See further, θεὰ Εὐποσία, *C.I.G.* 3903; Fellows, *Discoveries in Lycia*, pp. 270 and 426; ἱερεὺς Σεβαστῆς Εὐβοσίας (*C.I.G.* 3858); Le Bas-Waddington, *Voyage Archéologique*, 754 (cf. p. 226); εὐποσιάρχης, *C.I.G.* 3385; Fellows, *Discoveries in*

Lycia, p. 426; *Revue Archéologique*, 1874, XXVIII. p. 25. Very important are the remarks of Imhoof-Blumer, *Monnaies Grecques*, pp. 401–403 (see also *Catalogue of the Museum of Naples*, No. 8619, and *Zeitschrift für Numismatik*, VII. p. 223), where he points out that, although Εὐβοσία is characterized by the attributes of Τύχη, nevertheless she is not to be identified with that goddess, but personifies the fertility of the soil and abundance. Accordingly the identification with Demeter is highly probable, see Stephani in *Compte rendu de la commission imp. Archol. de St. Petersburg pour l'année*, 1859, p. 105 and pt. II.

In the *Journal of Philology*, XI. p. 144, attention is called to the fact that Euthenia (at Anazarbos) is a deity of the same class with Εὐβοσιά. The name Εὐβοσιάρχης occurs again in No. 337.

No. 318.

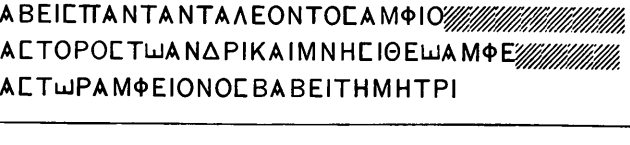
Felle. In the cemetery. Copy and impression.[1]



August 8. Felle to Salir, 5 h. 50 m. From Felle we returned to Khiak Dede.

No. 319.

Khiak Dede. Epistyle block of white marble in the wall of the Djami. The letters of the third line are smaller than those of the other two, but their general character is the same. Apparently the third line was an afterthought. Copy.

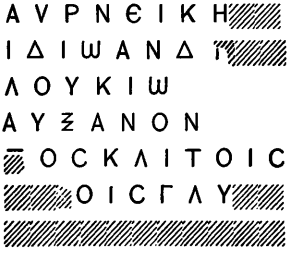


[1] TE in line 3 are in ligature.

Βαβεὶς Πανταλέοντος Ἀμφίο[νος]
Κάστορος τῷ ἀνδρὶ Μνησιθέῳ Ἀμφε[ίονι]·
Κάστωρ Ἀμφείονος Βαβεῖ τῇ μητρί.

No. 320.

Khiak Dede. In the corner of a house. Copy.



Αὐρ. Νείκη
ἰδίῳ ἀνδ[ρὶ]
Λουκίῳ
Αὐξάνον-
[τ]ος κ[α]ὶ τοῖς
[τέκ] νοις γλυ[κυ-]
[τάτοις ἀνέσ-
τησεν μνήμης
χάριν].

No. 321.

Khiak Dede. Fragment of a large epistyle block of white marble, now used as the Musallah Tashü in the cemetery. Copy.



[Αἴ]λιος Ἀττά[λου . . .].

I found here two uninscribed Roman milestones. From Khiak Dede we head west, through a low pass of Monastir Dagh, until the shore of the lake is reached; then north, across a rough and rocky promontory. When nearly east of Felle, the plain of Kara Yakka is reached. It is situated at the west foot of Kara Dagh. We cross the little valley and the low, broad pass between Kizil Dagh and Surutma Tepe, then west across the level, swampy plain to Beldjighas.

No. 322.

Beldjighas. A most ornate Stele at the broken fountain by the cemetery. Copy and impression.[1]

ΤЄΙΜΟΘЄΟϹΜЄΝΝЄ
ΟΥΠΑΠΠΗΝΟϹΧΑΛΚЄ[illegible]
ΔΑΤΗЄΑΥΤΟΥΓΥΝΑΙΚΙΚΑΙΜЄ[illegible]
ΝЄΑΤѠΥΙѠΑΥΤѠΝΖѠΝΤЄ
ΘΝѠϹΙЄΚΚΤ[illegible]ΙΔΙѠΝΑΝΑΛѠ
[illegible]

Τειμόθεος Μεννέ-
ου Παππηνὸς Χαλκε[ὺς Ἀ-]
δᾳ τῇ ἑαυτοῦ γυναικὶ καὶ Με[ν-]
νέᾳ τῷ υἱῷ αὐτῶν ζῶν τε-
θνῶσι ἐκ⟨κ⟩ τ[ῶν] ἰδίων ἀναλω-
[μάτων ἀνέστησεν μνήμης χάριν].

Τιμόθεος was a foreigner from Pappa resident here, and Pappa must be looked for elsewhere.

No. 323.

Beldjighas. Round column used as the Logh Tashü for rolling the roof of a house. Copy.

---

[1] Line 2, HN are in ligature.

A Y P H Λ I A Δ A
A B B A T O Λ O Y
P A C I N T O N Y
I O N A Y T H C
Μ N H Μ H▨
X A P I N

Αὐρηλιάδα
Ἄββα Τολου-
ράσιν τὸν υ-
ἱὸν αὐτῆς
μνήμη[ς]
χάριν.

In line 2, Y was omitted by the stonecutter between Λ and O.

No. 324.

Beldjighas. In the steps of a Mussafir Oda. Copy.

▨Μ O Y Γ C T▨
▨Μ H T Є P Λ▨
▨T Є P A Π Є Y K A▨

. . . . . .
. . . μητέρ[α καὶ]
[πα]τέρα Πευκα . . .

Beldjighas (see *Monatsberichte der Berliner Academie der Wissenschaften*, 1879, p. 303) is situated in a corner of the valley at the foot of the mountain range running north from Anamas D. South of Beldjighas is Ada Tepe with ruins, probably the site of the Arassus of Strabo. Hence west to Armutlu, traversing the plain.

No. 325.

Armutlu. Great slab in front of the Djami. Copy.

Δ I O N Y C I O▨	Διονύσιο[ς]
Π P A Γ M A	πραγμα-
T Є Y T H C K	τευτὴς κ-
A I A Λ Є Ξ A N	αὶ Ἀλέξαν-
Δ P O C Π P O ▨	δρος Προ-
O I K O C▨▨	. . . οικος.

Near this stone is a seat or throne, no doubt belonging to a theatre. Fine altars with wreaths and bulls' heads are also to be noted.

No. 326.

Armutlu. Blue stone serving as a support to the door of the Djami. Copy.[1]

▨ΓONЄΩNAYTϒKONΩNOCΠPЄCBYTЄ[ϘKYPIHCΔIAKONIϒCHCϘTHCY[ΠBIAYTϒ[ACMATPΩNHC

. . . γονέων αὐτοῦ Κόνωνος πρεσβυτέ[ρου] κ(αὶ) Κυρίης διακονίσης κ(αὶ) τῆ(ς) συ[ν]βίου αὐτοῦ Μάρκας? Ματρώνης.

[1] NHC are in ligature.

No. 327.

Armutlu. The Dibek Tashü *in the yard of a house. Copy.*

ΙΙΕΛΟC	[Μάρκ]ε(λ)λος?
ΚΟΝΟΙΙΟ	Κόν(ω)[ν]ο[ς?]
CΤΗCΕΝ	[ἀνέ]στησεν.

Hence we head north to Tcheltek and Salir.

No. 328.

Salir. Quadrangular cippus, used as a support to the low roof of the vestibule of the Djami. Copy and impression.[1]

ΑΝΑΒΟΥΡΕϴΝ	Ἀναβουρέων
ΟΔΗΜΟCΑΥΡΗ	ὁ δῆμος Αὐρή[λιον]
ΒΙΑΝΟΡΑΑΤΤΑ	Βιάνορα Ἀττά-
ΛΟΥΝΕΟΝΒΙΑ	λου νέον Βιά-
5 ΝΟΡΟCΤΗΛΕ	5 νορος Τηλε-
ΜΑΧΟΥΕΓΓΟΝoΝ	μάχου ἔγγονον
ΦΙΛΟΠΑΤΡΙΝΕΚ	φιλόπατριν ἐκ
ΠΡΟΓΟΝϴΝΚΑΙ	προγόνων καὶ
ΕΥΕΡΓΕΤΗΝΠΑ	εὐεργέτην πά-
10 CΗCΑΡΕΤΗCΚΑΙ	10 σης ἀρετῆς καὶ
ΕΥΝΟΙΑCΤΗC	εὐνοίας τῆς
ΕΙCΤΟΝΔΗΜΟΝ	εἰς τὸν δῆμον
ΕΝΕΚΕΝ	ἕνεκεν.
ΤΟΝΔΕΑΝΔΡΙΑΝΤΑ	τὸν δὲ ἀνδριάντα
15 ΑΥΡΑΜΜΙΑΑΤΤΑ	15 Αὐρ. Ἀμμία Ἀττά-
ΛΟΥΙΕΡΕϴCΗ	λου ἱερέως ἡ
CΥΜΒΙΟCΑΥΤΟ▨	σύμβιος αὐτο[ῦ]
ΦΙΛΑΝΔΡΙΑCΧΑ	φιλανδρίας χά-
ΡΙΝΚΑΙCΤΟΡΓΗC	ριν καὶ στοργῆς
20 ΑΜΕΙΜΗΤΟΥΕΚ▨	20 ἀμειμήτου ἐκ [τ-]
ϴΝΤΗCΠΡΟΙΚΟ▨	ὧν τῆς προικὸ[ς]
ΙΔΙϴΝ	ἰδίων.

[1] Ligatures occur: line 9, ΤΗΝ; line 10, ΤΗ; line 12, ΗΜ.

No. 329.

Salir. Quadrangular cippus in a fountain. Copy and impression.



Βιάνωρ καὶ Ἄττα-
λος οἱ Τηλεμάχου Βιά-
νορος τὸ ἔργον ἀπὸ ἕ-
δρας ἕως τοῦ ἐπάνω
θόλου σὺν τοῖς ἀγάλμα-
σι ἐκ τῶν ἰδίων ἀναστ-
τήσαντες ἐτείμησαν Βι-
άνορα Τουλιάνδου π(ὸ)ν

πρὸς μητρὸς θεῖον αὐτῶν
καὶ Τηλέμαχον τὸν τού-
του υἱὸν καὶ Βαβεὶν Ἑρμο-
γένους Τουλουράσεως
τὴν μάμμην αὐτῶν·
συνεχώρησαν δὲ ὁ Βιά-
νωρ καὶ ὁ Ἄτταλ[ος] διὰ τ-
[ὴν σ]τοργὴν καὶ συν[γ]έ[νει-]
[α]ν ἐν τῷ ἑαυτῶ[ν τά-]
[φ]ῳ ἀναστῆσαι καὶ [τ-]
[ο]ῖς λοιποῖς ἀγάλμ[ατα],
[κ]αθὼς αἱ ἐπιγραφαὶ δ[η-]
[λ]οῦσιν.

No. 330.

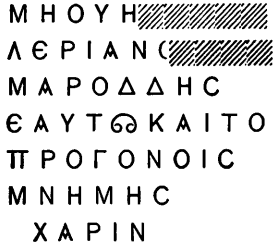
Salir. *Stele with gable and ornaments in the fountain near the Djami. Copy and impression.*

ΜΕΝΑΝΔΡΟCΑΒΒΑΤΟΥ
ΙΜΕΝΟCΔΑΔΑΝΤΟΥΡΑΜ
ΜΑΤΗΝΕΑΥ
ΤΟΥΕΥΕΡ
ΓΕΤΙΝΚΑΤΑ
ΔΙΑΘΗΚΗΝΑΥΤΗCΕΤΕΙΜΗ
CΕΝΕCΤΗΛΗΝ

Μένανδρος Ἄββα τοῦ
Ἴμενος Δάδαν Τουραμ-
μᾶ τὴν ἑαυ-
τοῦ εὐερ-
γέτιν κατὰ
διαθήκην αὐτῆς ἐτείμη-
σεν ἐ(ς) στήλην.

No. 331.

Salir. Large slab by the door of the Djami. Copy.



M. Ἰουή[ϊος Οὐα-]
λεριαν[ὸς]
Μαρόδδης
ἑαυτῷ καὶ τοῖς
προγόνοις
μνήμης
χάριν.

No. 332.

Salir. Epistyle block in the same fountain as the last. Copy.



[Ὁ δεῖνα] ἱερεὺς ἐξ ἱερε[ών]
[τὸν ναὸ]ν καὶ τὸ προνάϊο[ν κατεσκεύασε].

No. 333.

Salir. Sarcophagus lid in the cemetery. Copy.



[Ὁ δεῖνα] Βιάνορος Ἀμμίᾳ Ἀρχελάου μητρ[ί].

August 10. Salir to Enevre; Salir to Doñ Aishe, 50 m., and return to Salir. Thirty-one minutes west of Salir are the ruins called *Enevre*, situated at the foot of Enevre Dagh, in a vast theatre (Budjak) formed by the mountains. These mountains seem to be an impenetrable barrier, and the peasants of this region know nothing whatever about the Ustia-Kara Baulo region. Enevre is not a village, but the name of the site. The name Enevre is a corruption of Anabura. Strabo mentions the two Pisidian cities Anabura and Aarassus. Till now it has been thought that there was some mistake in the text of Strabo; but inasmuch as the above inscriptions prove his accuracy in regard to Anabura, there can be no just reason for doubting the existence of a Pisidian Aarassus somewhere in this region. Above I have suggested Ada Tepe near Beldjighas as the site of Aarassus; another conjectural site might be *Monastir*, near Kirili, where Mr. Ramsay locates Misthia.

Anabura was a town of wealth and importance, as is clear from the number, size, and beauty of the stones scattered among the neighboring villages. The fact that the name Anabura, in the corrupted form Enevre, still clings to the site, proves that it was not without importance even down to the times of the Turkish conquest.

The ruins at the site itself are insignificant, but the villages are full of stones brought from here. Among these stones are many that once belonged to a psalis or exedra. At Fakihlar is a beautiful altar ornamented with large bunches of grapes.

Nos. 334–335.

Doñ Aïshe [*Turgyaishe in the Salname*]. *Large block in the street. Copy and impression.*

A.

ЄΡΜΟΓЄΝΗCΤΗΛЄΜΑΧΟΥЄΑΥΤΩ
ΖΩΝΚΑΙΠΑΠΠΩЄΡΜΟΓЄΝΗΤЄ
ΘΝΩΤΙΜΝΗΜΗCЄΝЄΚЄΝ
ΑΝΑΛΩΜΑCΙ[illegible]ΠΑCΙΝΗΜΥCΙ
ΟΙCΤΟΥΧΩΡ[illegible]ΝΤΟCЄΙCΠΑΝ
[illegible]ΙΟЄ[illegible]Ν[illegible]

B.



A.

Ἑρμογένης Τηλεμάχου ἑαυτῷ
ζῶν καὶ πάππῳ Ἑρμογένῃ τε-
θνῶτι μνή[μ]ης ἕνεκεν
ἀναλώμασι[ν] πᾶσιν ἡμυσί-
οις τοῦ χωρ[ήσα]ντος εἰς Παν-
[ταλέοντα . . .].

B.

Εἰδομενεὺς Μ[ενε-]
κρ[ά τ]ους ἑαυτῷ [καὶ]
. . . ἀδελφῷ [αὐτοῦ]
. . . . . .

No. 336.

Doñ Aïshe. Stele with bas-reliefs in the wall of a Mussafir Oda. Copy and impression.

ΑΝΤΑΛΕΩΝΔΙΟΔΩΡΟΥ
ΔΟΥΛΗCΗΚΑΙΑΜΙΑ
ΜΝΗΜΗC ΧΑΡΙΝ

ΠΑΝΤΑΛ[Ε]ΟΝΔΙΟΔΩΡΕΦΥ[ ]
ΑΤΤΑΛΟΥ[ ]ΙΤΩCΕCΤΑ[ ]
ΜΕΝΟCΤΑΙ[ ]ΟΛΛΠ[ ]Χ[ ]
ΓΕΛΑΤΗCΠΟΙΜΝΗCΤΕ[ ]
[ ]ΑΜΟΥ[ ]ΑΡ[ ]ΥΡΗΟΖΜΝ[ ]
[ ]ΝΑΡΙCΤΕΦΙΛΟΙCΦΙΛΕ[ ]
[ ]CΤΕΜΗΔΕΛ[ ]ΑΤΟΘΙ[ ]
[ ]ΝCΒΡΟΤΟ[ ]CΑΘΛΛΙ[ ]

[Π]*ανταλέων Διοδώρου*
Δούλῃ [*τ*]*ῇ καὶ Ἀμίᾳ*
μνήμης χάριν.

Παντάλεον Διόδωρε Φυ . . .
Ἀτταλου . . . . . .
. . . . . .

The inscription seems to be metrical.

No. 337.

Doñ Aïshe. Copy.

[ ]ΕΚΑΙΠΑΠΑΤΩΑΔΕΛΦΩΙ
[ ]ΛCΕΚΤΕΤΩΝΙΔΙΩΝΥΠΑΡ
[ ]ΜΙCΟΥC

. . . . *καὶ Παπᾷ τῷ ἀδελφῶι*
. . . . *ἔκ τε τῶν ἰδίων ὑπαρ-*
[*χόντων ἡ*]*μίσους*? . . . .

No. 338.

Doñ Aïshe. Stone used as a kind of minaret in front of the Djami. Copy.



Γάϊος . . .
Βάσσῳ πατ[ρὶ καὶ . . . μη-]
τρὶ γλυκυ[τάτοις κτλ.].

August 11. Salir to Tchaundir, 1 h. 35 m. I spent nearly the whole day at Ördekdji, copying and making impressions of Nos. 339–342.

The little lake which appears on the maps of Hamilton and Vrontchenko does not exist now. Possibly it may have been merely a swamp.

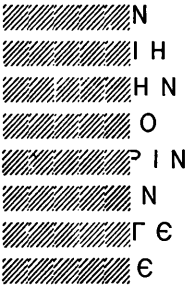
Nos. 339–342.

Ördekdji. The following inscriptions are inscribed on the concave side of a large block (length, 1.36 m.; height, 1.24 m.), which must have belonged to a Psalis, a kind of building much in vogue in Anabura. The space between two pilasters is divided into two columns or panels, which bear inscriptions C and D in small letters. The right pilaster is complete, and bears inscription A. The left pilaster was divided between two stones in such fashion that the joint between the two stones cut the inscription (B) into two parts; only a few letters of the right side of this inscription remain. Copies and impressions.

A.

ΑΝΑΒΟΥΡϵ
ϢΝΟΔΗΜϴϹ
ΑΤΤΑΛΟΝΒΙΑΝΟ
ΡΟϹΦΙΛΟΠΑΤΡΙ
ΝϵΥΒΟϹΙΑΡΧΗ
ΝΚΤΙϹΤΗΝϵΥϵΡ
ΓϵΤΗΝΠΑϹΗϹΑ
ΡϵΤΗϹΚΑΙϵΥ
ΝΟΙΑϹΤΗϹϵΙϹ
ΤΟΝΔΗΜΟΝϵ
ΝϵΚϵΝ

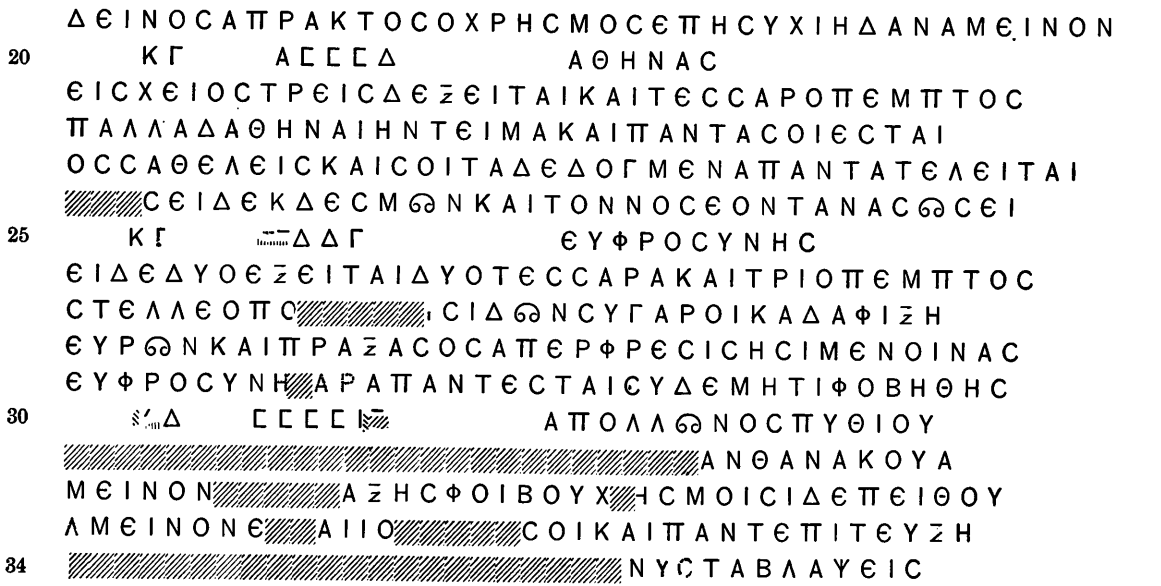
B.[1]



[1] Line 3, HN are in ligature.

C.[1]

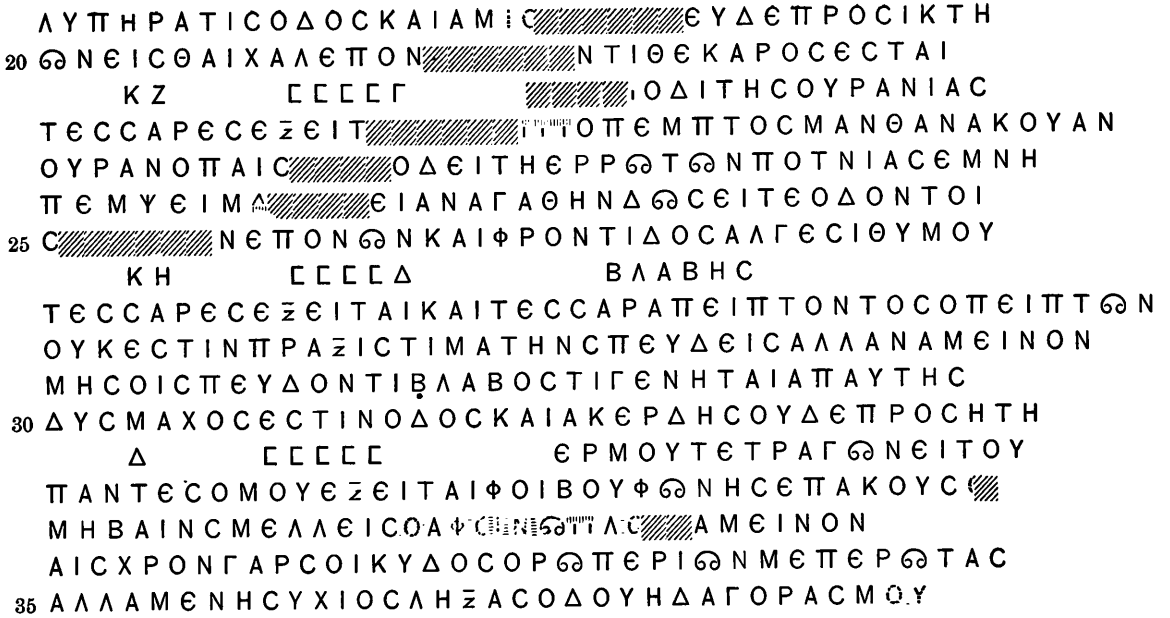
[illegible]ϹΙΑΙ[illegible]ϵΦϵΖϵΙ
[illegible]ΙΙΜΑΗΙΙ[illegible]ΟϹ[illegible]ΧΡΗϹΜΟϹΟΔΑΥΔΑ
ΚΑΙΦϵΥ[illegible]ΗΝΟΥϹ[illegible]ΜΑ[illegible]ΚΑΙΑ[illegible]ΙΑΗϹϵΙϹ
ΚΑΙΡΟΝΑΛΟΜϵΝΟΝ[illegible]ΟΙ[illegible]ΙΗ[illegible]ϵΙΝΘϵΟϹΑΥΔΑ
ΚΒ ΑϹϹϹΓ ΜΟΙΡΩΝϵΠΙΦΑΝΩΝ
ΜΟΥΝΟϹΜϵΝΧϵΙΟϹΤΡϵΙϹϵ[illegible]ϵΙΤΑΙΤΡΙΟΠϵΜΠΤΟϹ
ϵΙϹΤΟΜΑΜΗΔϵΙϹΤΗΝΧϵΙΡΑΛΥΙ[illegible]ΜΗϹΟΙΤΙΓϵΝΗΤΑΙ
ΔΥϹΧϵΡϵϹΟΥΘϵΝΓΑΡΠΙϹΤΟΝΘΑΡϹϵΙϹΥΝΑΙΝϵΙΝ
ΑΛΛΑΜϵΝΗϹΥΧΙΟϹΛΗ[illegible]ΑϹΟΔΟΥΗΔΑΓΟΡΑϹΜΟΥ
ΚΒ ϹΔΔΔΔ ΠΟϹϵΙΔ[illegible]ΝΟϹ
[illegible]ϵΙΤΗϹΑΝϵΙϹΚΑΙΤϵϹϹΑΡΑΠΑΝΤϵϹϵΦϵ[illegible]ΗϹ
ϵΙϹΠϵΛΑΓΟϹϹΠϵΡΜΑΒΑΛϵΙΝΚΑΙΓΡΑΜΜΑΤΑΓΡΑΨΑΙ
ΑΜΦ.ΟΤϵΡΟϹΜΟΧΘΟϹΤϵΚϵΝΟϹΚΑΙΠΡΑ[illegible]ΙϹΑΔΗΛΟϹ
ΜΗΔϵΒΙΑΖΟΥΘΝΗΤΟϹϵ[illegible]ΝΘϵΟΝΟϹϹϵΤΙΒΛΑΨϵΙ
ΚΒ ϹϹΔΓΓ ΑΡϵΟϹΘΟΥΡΙΟΥ
ϵΙΔϵΔΥΟϵ[illegible]ϵΙΤΑΙϵΙϹΤϵϹϹΑΡΑΚΑΙΔΥΟΤΡϵΙΟΙ
ΚΑΙΒΑΙΝϵΙΝΜϵΛΛϵΙϹ[illegible]ϵΝϵΤΗΝΔϵΓΑΡΑΥΔ[illegible]
ΑΙΘ[illegible]ΝϵϹΧ[illegible]ΡΟΙϹΙΛϵ[illegible]ΝΜϵΓΑϹΟΝΠϵΦΥΛΑΖΟ



[1] Ligatures occur in lines: 2, PH; 3, HN; 7, THN, NHT; 9, NH; 11, TH; 12, NK; 14, NHT; 17, THN; 19, PH; 22, HN, HNT, NT; 23, NT; 24, NT; 29, NT, HT.

D.[1]

ΚΔ ΔΔΔΕΕ ΚΡΟΝΟΥΤΕΚΝΟΦΑΓΟΥ
ΤΕCCΑΡΑΤΡΕΙCΔΥΟΔΕƵΕΙΤΑΙΤΑΔΕΤΟΙΘΕΟCΑΥΔΑ
ΜΙΜΝΕΛΟΜϾΝΕΠΙCϾΝΜΗΔΑΛΛΟΘΙΒΑΙΝΕ
ΜΗCΟΙΘΗΡΟΛΟΟCΚΑΙΑΛΑCΤϾΡΕΝΓΥΘΕΝΕΛΘΗ
ΟΥΓΑΡΟΡϾΠΡΑƵΙΝΤΗΝΔΑCΦΑΛΗΑΛΛΕΠΙΜΕΙΝΟΝ
ΚΕ ΔΕΕΕΓ ΜΗΝΟCΦϾCΦΟΡΟΥ
ΤΕCCΑΡΑΔΕΙCΠΕΙΠΤϾΝΤΡΕΙCΔΕƵΕΙΤΑΙΤΡΙΟΠΕΜΠΤΟC
ΘΑΡCΕΚΑΙΡΟΝΕΧΕΙCΠΡΑƵΕΙCΔΑΘΕΛΕΙCΕΠΙΤΕΥƵΗ
ΕΙCΟΔΟΝΟΡΜΗΘΗΝΑΙΕΧΕΙΚΑΡΠΟΝΤΙΝΟΜΟΧΘΟC
ΕΡΓΟΝΔΕΝΧΕΙΡΕΙΝΑΓΑΘΟΝΚΑΙΑΓϾΝΑΔΙΚΗΝΤΕ
ΚΕ ΕΕΕΕΑ ΜΗΤΡΟCΘΕϾΝ
ΤΕCCΑΡΕCΕƵΕΙΤΑΙΚΑΙΧΕΙΟCΜΑΝΘΑΝΑΚΟΥΑ▨
ϾCΑΡΝϾΝΚΡΑΤΕΟΥCΙΛΥΚΟΙΚΡΑΤΕΡΟΙΤΕΛC▨
ΒΟΥCΕΛΙΚΑCΠΑΝΤϾΝΤΟΥΤϾΝΔΕΤΙΚΑΙΟ▨
ΚΑΙΠΑΝΤΑCΟΙΕCΤΙΝΟCCΕΠΕΡϾΤΑCCΥ▨
ΚΕ ΕΕΕΔΔ ΔΙΟCΚΑΤΑ▨
ΤΡΕΙCΘΜΟΥΕƵΕΙΤΑΙΔΥΟΤΕCCΑΡΑ▨Δ ΑΥΔΑ
ΗΠΡΑƵΙCΚϾΛΥΜΑΤΕΧΕΙΜΗCΠΕΥ/▨ΛΛΑΝΑΜΕΙΝΟΝ



[1] Ligatures occur in lines: 4, HP, NΓ; 5, NTHN; 9, HN, NT; 10, HNT; 13, NK; 14, NT bis; 15, NT; 19, ΠΗΡ, TH; 23, NΠ, NH; 24, HN, NT; 25, NT; 27, NT; 28, NΠ, THN; 29, NT, NHT, TH; 30, TH; 32, NT, NH; 33, HB; 34, NΓ; 35, NH.

A.

'Αναβουρέ-
ων ὁ δῆμος
Ἄτταλον Βιάνο-
ρος φιλόπατρι-
ν εὐβοσιάρχη-
ν κτίστην εὐερ-
γέτην πάσης ἀ-
ρετῆς καὶ εὐ-
νοίας τῆς εἰς
τὸν δῆμον ἕ-
νεκεν.

B.

[Nothing.]

C.

. . . . . εφε[ξ]ει
. . . . . χρησμὸς ὅδ' αὐδᾷ
καὶ φεύξῃ νοῦσο[ν . . καὶ . . . .
καιρὸν ἀ[δ]όμενον . . . . λ]ήξειν θεὸς αὐδᾷ
κβ'. ασσσγ. Μοιρῶν ἐπιφανῶν.
Μοῦνος μὲν χεῖος, τρεῖς δ' ἐξεῖται, τρι' ὁ πέμπτος·
εἰ(ς) στόμα μηδ' εἰς τὴν χεῖρα [α]ὐ[δ]ῶ[?] μὴ σοί τι γένηται·
δυσχερὲς οὐθὲν γὰρ πιστὸν, θ[άρ]σει συναινεῖν·
ἀλλὰ μέν' ἡσύχιος, λήξας ὁδοῦ ἠδ' ἀγορασμοῦ·
κβ'. ςδδδδ. Ποσειδῶνος.
[Ἑ]ξείτης ἂν εἷς καὶ τέσσαρα πάντες ἐφεξῆς·
εἰς πέλαγος σπέρμα βαλεῖν καὶ γράμματα γράψαι
ἀμφότερος μόχθος τε κενὸς καὶ πρᾶξις ἄδηλος
μηδὲ βιάζου θνητὸς ἐὼν θεὸν ὃς σέ τι βλάψει·
κβ'. ς[ς]δγγ. Ἄρε(ω)ς Θουρίου.

Εἰ δὲ δύο ἑξεῖται, εἷς τέσσαρα καὶ δύο τρεῖοι·
καὶ βαίνειν μέλλεις, ξένε, τήνδε γὰρ αὐδῶ
αἴθων ἐ(ν) χώροισι λέων μέγας ὃν πεφύλα[ξ]ο,
δεινὸς ἄπρακτος ὁ χρησμός, ἐπ' ἡσυχίῃ δ' ἀνάμεινον·
κγ'. ασσσδ. Ἀθηνᾶς·
Εἷς χεῖος, τρεῖς δ' ἑξεῖται καὶ τέσσαρ' ὁ πέμπτος.
Παλλάδ' Ἀθηναίην τείμα καὶ πάντα σοὶ ἔσται
ὅσσα θέλεις καί σοι τὰ δεδόγμενα πάντα τελεῖται,
[λύ]σει δ' ἐκ δεσμῶν καὶ τὸν νοσέοντ' ἀνασώσει.
κ[γ'. ss]δδγ. Εὐφροσύνης.
Εἰ δὲ δύο ἑξεῖται, δύο τέσσαρα καὶ τρι' ὁ πέμπτος·
στέλλε' ὅπ[ου σοὶ θυμό]ς· ἰδὼν σὺ γὰρ οἷκαδ' ἀφίξῃ
εὑρὼν καὶ πράξας ὁσάπερ φρεσὶ σῇσι μενοινᾷς·
Εὐφροσύνη[ς δ' ἄρ]α πάντ' ἔσται, σὺ δὲ μή τι φοβηθῇς·
[κ]δ'. sss[γγ]. Ἀπόλλωνος Πυθίου.
[Τρεῖς δ' ἑξεῖται καὶ δύο τρεῖοι μ]άνθαν' ἀκουά[ν].
μεῖνον [μὴ πρ]άξῃς, Φοίβου χρησμοῖσι δὲ πείθου·
[ἄ]μεινον . . . . . σοι γὰρ παντ' ἐπιτεύξῃ
. . . . . τα βλάψεις

D.

κδ'. δδδss. Κρόνου τεκνοφάγου.
Τέσσαρα τρεῖς, δύο δ' ἑξεῖται, τάδε τοι θεὸς αὐδᾷ·
μίμνε [δ]όμων ἐπὶ σῶν, μηδ' ἄλλοθι βαῖνε,
μή σοι θὴρ ὀλοὸς καὶ ἀλάστωρ ἔνγυθεν ἔλθῃ·
οὐ γὰρ ὁρῶ πρᾶξιν τήνδ' ἀσφαλῆ, ἀλλ' ἐπίμεινον.
κε'. δsssγ. Μηνὸς φωσφόρου.
Τέσσαρα δ' εἷς πείπτων, τρεῖς δ' ἑξεῖται τρι' ὁ πέμπτος
θάρσε(ι), καιρὸν ἔχεις, πράξεις δ' ἃ θέλεις, ἐπιτεύξῃ
εἰς ὁδὸν ὁρμηθῆναι· ἔχει καρπόν τιν' ὁ μόχθος
ἔργον δ' ἐνχειρεῖν ἀγαθὸν καὶ ἀγῶνα δίκην τε.
κε'. ssssα. Μητρὸς Θεῶν.

Τέσσαρες ἐξεῖται καὶ χεῖος μάνθαν' ἀκουά[ν]·
ὡς ἀρνῶν κρατέουσι λύκοι κρατεροί τε λ[έοντες]
βοῦς ἕλικας, πάντων τούτων δ' ἔτι καὶ [θάνατος σὺ],
καὶ πάντα σοί ἐστιν ὅσσ' ἐπερωτᾷς σὺ . . . .
κς'. ϛϛϛδδ'. Διὸς κατα[χθονίου].
Τρεῖς ὅμου ἐξεῖται, δύο τέσσαρα [χρησμὸς ὅ]δ' αὐδᾷ·
ἡ πρᾶξις κωλύματ' ἔχει, μὴ σπεύ[δεο ἀ]λλ' ἀνάμεινον·
λυπηρά τις ὁδὸς καὶ ἄμ[ισθος, σπ]εῦδε, προσίκτη,
ὠνεῖσθαι χαλεπὸν . . . . . κάρος ἔσται·
κζ'. ϛϛϛγ. ['Αφρ]οδίτης οὐρανίας.
Τέσσαρες ἐξεῖτ[αι καὶ τρι'] ὁ πέμπτος μάνθαν' ἀκουάν.
οὐρανόπαις ['Αφρ]οδείτη ἐρώτων πότνια σεμνὴ
πέμψει μ[αντ]είαν ἀγαθὴν, δώσει τε ὁδόν τοι
[ἔκφευξί]ν [τ]ε πόνων καὶ φροντίδος ἄλγεσι θύμου.
κη'. ϛϛϛδ. Βλάβης.
Τέσσαρες ἐξεῖται καὶ τέσσαρα πείπτοντος ὁ πείπτων
οὐκ ἔστιν πρᾶξις τι, μάτην σπεύδεις, ἀλλ' ἀνάμεινον,
μή σοι σπεύδοντι βλάβος τι γένηται ἀπ' αὐτῆς.
δύσμαχός ἐστιν ὁδὸς καὶ ἀκερδὴς οὐδὲ προσητῆ [?]
(= προσιτέα).
λ'. ϛϛϛϛ. Ἑρμοῦ τετραγωνείτου.
Πάντες ὅμου ἐξεῖται, Φοίβου φωνῆς ἐπάκουσ[ον]
μὴ βαῖν[ε], μέλλεις . . . . [ἀλ]λ' [ἀν]άμεινον·
αἰσχρὸν γὰρ σοι κῦδος ὁρῶ περὶ ὧν μ' ἐπερωτᾷς,
ἀλλὰ μέν' ἡσύχιος, λήξας ὁδοῦ ἠδ' ἀγορασμ[οῦ].

Astragalomancy was much in vogue throughout southern Asia Minor. Several documents similar to the above have come to light in recent years. See *Papers of the American School of Classical Studies at Athens*, Vol. II., inscription of Tefeny; *Bulletin de Correspondance Hellénique*, 1884, p. 497 sqq.; *Hermes X.*, p. 193 sqq.; *Rheinisches Museum*, VII. p. 251; Kaibel, *Epigrammata Graeca*, p. 455.

No. 343.

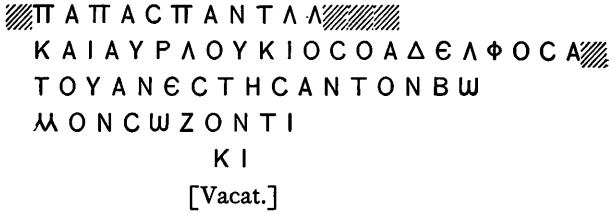
Yakanbir [*in the Salname it is Yaka-Emir*]. *Copy.*



Ἰμ]αν Παπᾶ Βα-
. . . ζ]ὼν καὶ φρον-
[ὼν] ἀνέστησεν
[Βαβ]εὶν Ἀλεξ[ά]νδ᾽
[ρου τὴ]ν ἑαυτοῦ γ-
[υναῖ]κα⟨ν⟩ μνήμ-
[ης χ]άριν.

No. 344.

Örenkieui. Quadrangular cippus with ornaments at a fountain. Copy.



Παπᾶς Παντ[α]λ[έοντος]
καὶ Αὐρ. Λούκιος ὁ ἀδελφὸς α[ὐ-]
τοῦ ἀνέστησαν τὸν βω-
μὸν Σώζοντι [Θεῷ . . .]
. . . κι . . . .

καὶ Αὐρ. Μανία Πα-
πᾶ ταχειον? ἐτεί-
μησεν τὴν κώ-
μην ἀργυρίου (. . . . . ? πεντήκοντα).

Concerning the God Σώζων, see *Bulletin de Correspondance Hellénique*, 1880, p. 291 sq.; see also 1878, p. 171, No. 2, and p. 172, No. 4. Also, *Papers American School at Athens*, Vol. II. No. 82.

No. 345.

Tchaundir. In the wall of the Djami. Copy.

ΕΙΡΗΝΗΛΟΝΓΙΛΛΙΑΝΟΥΚΑΙ
ϹΕΟΥΗΡΟΥΟΙΚΟΝΟΜΙϹϹΑϹΤΑ
ΧΥΙΤΩΙΔΙΩΑΝΔΡΙϹΕΜΝΟΤΑΤΩ
ΜΝΕΙΑϹΧΑΡΙΝ

Εἰρήνη Λονγιλλιανοῦ καὶ
Σεουήρου οἰκονόμισσα Στα-
χυι τῷ ἰδίῳ ἀνδρὶ σεμνοτάτῳ
μνείας χάριν.

August 12. Tchaundir, *via* Kara Kaya, to Bakhtiar, 4 h. 37 m. Between Örenkieui and Gelendus there is but one village, Baldji, two hours from Örenkieui. The country is high rolling land. Kara Kaya is the name of stone quarries.

From Örenkieui we traverse a rolling country to a village whose name was heard by me in 1884 as *Budura;* this year it sounds like *Nudura.* Vrontchenko gives it as Muzura. From this village we

cross north-northwest a high rolling country to Agap, situated at the head of a *Dere*. From here we follow down the *Dere* to Tchetindje Aktche Assar and Bakhtiar.

No. 346.

Tchetindje Aktche Assar. Copy.

I V E S P E
I T I A

[Imp. Caes.]
[div]i Vesp(asiani) [f](ilius)
[Dom]itia[nus Aug.].

No. 347.

Bakhtiar. Great Phrygian door. Copy.

[illegible]C A I[illegible]Γ[illegible]
[illegible]Α Λ Ε Ρ Ι Ω Μ Ν Η Μ[illegible]

. . . . . .

[Οὐ]αλερίῳ μνήμ[ης χάριν].

Bakhtiar is the site of an ancient village or town. Here and at Tchetindje Aktche Assar I found the first Phrygian doors seen on this journey, thus marking the southern limit of Phrygian civilization.

August 13. Bakhtiar to Yalowadj, 2 h. 54 m. We cross a rolling country northeast to Altü Kapü.

No. 348.

Altü Kapü. Round column in the cemetery. Copy.

IMP·CAESARI
AVG
PARENTI·PATRIAE

Imp(eratori) Caesari
Aug(usto)
Parenti Patriae.

No. 349.

Altü Kapü. Small quadrangular cippus in the cemetery. Copy.



[Ὁ δεῖνα]
[Διο]μήδου[ς]
Ἑρμῆν
ἀνέθηκεν.

No. 351.[1]

Altü Kapü. In a fountain. Copy.

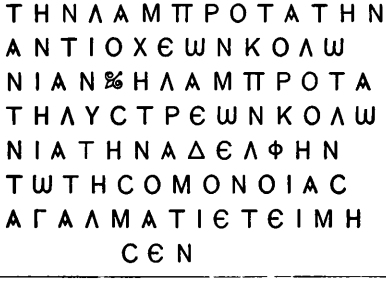


ἀνεική τ[οις Σεβαστοῖς].

Passing Gemen, I visited the Kara Kuyu mentioned in my *Preliminary Report*, p. 13, as a Kale two hours southeast of Antiochia. It turns out to be very close to Antiochia, and it served as the quarry for the ancient city. There are no ruins here.

No. 352.

Yalowadj-Sofular. In the cemetery. Copy.



[1] By inadvertence No. 349 was inserted twice in my manuscript. This blunder consequently caused an increase of one in the number of inscriptions. Now, I have made references to inscriptions on this basis throughout the volume, and to correct the error in the numbering would make it necessary to change a host of references, — an undertaking not unattended with difficulty, now that the publication of the work has advanced so far. I therefore think it best to pass from No. 349 directly to No. 351, thus omitting No. 350.

Τὴν λαμπροτάτην
Αντιοχέων Κολω-
νίαν ἡ λαμπροτά-
τη Λυστρέων Κολω-
νία τὴν ἀδελφὴν
τῷ τῆς Ὁμονοίας
ἀγάλματι ἐτείμη-
σεν

No. 353.

Yalowadj-Salir. At a fountain fifteen to twenty minutes northwest of Salir. Copy.

ΜΕΜΜΙΑΜΟΥΝΗ
ΤΙΑΜΑΞΙΜΑΜΕΜΜΙ
ΩΜΟΥΝΗΤΙΩ
ΜΑΞΙΜΙΑΝΩΤΕ
ΚΝΩΓΛΥΚΥΤΑ
ΤΩΜΝΗΜΗCΧΑΡΙΝ

ΕCΤΑΙΑΥΤΩΠΡΟC
ΤΟΝΘΕΟΝ

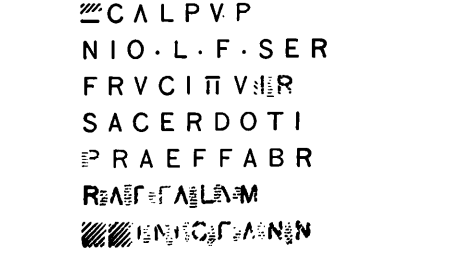
Μεμμία Μουνη-
τία Μαξίμα Μεμμί-
ῳ Μουνητίῳ
Μαξιμιανῷ τέ-
κνῳ γλυκυτά-
τῳ μνήμης χάριν.
Ἔσται αὐτῷ πρὸς
τὸν θεόν.

The first part of the imprecation was never engraved.

Compare the names in the inscription of Yalowadj, published in the *Papers of the American School at Athens*, Vol. II. No. 147.

No. 354.

Yalowadj-Sofular. In the cemetery. Stone is badly defaced, especially the last part. Copy.



[L(ucio)] C[a]lpu[r]-
nio, L(ucii) f(ilio), Ser(gia),
F[r]ugi, (duum)v[ir](o),
sacerdoti,
[p]raef(ecto) fabr(um) . . .
. . . . . .

No. 355.

Yalowadj-Sofular. In the stairway of a house. Copy.



Varro parietem o . . .
. . . os ab imo exstruxit.

No. 356.

Yalowadj-Salir. Round column in front of the Djami. Copy.

KOINTONOYЄIOYI
ONKPICTTON

Κόϊντον Οὐείουιον Κρίσπον.

The reading is certain; the name is probably Quintus *Vibius* Crispus.

No. 357.

Yalowadj-Salir. In the fountain northwest of Salir. Copy.

[illegible]T V S

August 14. Yalowadj to Köstik, 2 h. 36 m. We go nearly north, up a wide, fertile valley with a Tchai, to Südjüllü.

No. 358.

Südjüllü. In a fountain. Copy.

[illegible]AVIO FLAVIPAVLIF
[illegible]NCO·DEC·AEDIL·CVRAT·
[illegible]SANCTVARIAE·QVAESTOR ET
[illegible]NCIF·MODESTAEVXOPILFLA
[illegible]LON[illegible]VSVIFEIVSDDHC

[L. Fl]avio, Flavi Pauli f(ilio),
[Ser(gia), L]on[g]o, dec(urioni), aedil(i), curat(ori)
[arcae] sanctuariae, quaestor(i), et
[Flaviae, L. Flavi? Lo]n[g]i f(iliae) modestae uxori, L. Fla-
[vius L(ucii) f(ilius), Ser(gia),] Lon[g]us vi[r] eius d(ecreto)
d(ecurionum) h(onoris) c(ausa).

Compare the two similar inscriptions in *C.I.L.* III. 298, 299; Le Bas-Waddington, *Voyage Archéologique*, 1190; Henzen, *Inscr. Lat. Sel. Collectio*, 5960, 5988.

Concerning *arca sanctuarii*, see Waddington's note loc. cit.

No. 359.

Südjüllü. Column in the cemetery. Copy.

V V
A N I C I A [illegible] L
H I L A R A
S I B I E T P
A N I C I O E R O T E
V I R O A V G E T
A N I C I O E R O T E
F I L I O

V(iva) V(ivis).
Anicia (mulieris) l(iberta)
Hilara
sibi et P(ublio)
Anicio Erote
viro aug(usto) et
Anicio Erote
filio.

For VV, see *Papers of the American School at Athens*, Vol. II. Nos. 119–121, where the Greek text renders VV by Ζῶσα.

Professor Mommsen is of opinion that line 2, end, must read >L, the symbols for *mulieris* or *Gaiae liberta*.

No. 360.

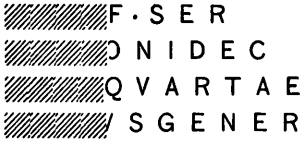
Südjüllü. In the wall of a house. Copy.

K O I N T O [illegible]
Ш N I O C T [illegible]
T I O C C K A Μ Λ [illegible]
Γ Ш Γ O C A N I K [illegible]
Z O H C Y Μ B I Ш [illegible]
Γ Λ Y K Y T A T H K A I [illegible]
Μ A P K Є Λ Λ H Φ Λ Λ [illegible]
Ш N I A A N T I [illegible]

Κόϊντο[ς . . . . . Φλαβ-?]
ώνιος Τ[ίτος Μουνή-?]
τιος Σκάμ[ανδρος παιδα-?]
γωγὸς Ἀνικ[ητείᾳ (or Ἀνικείᾳ)?]
Ζ[ω]ῇ συμβίῳ [ἰδίᾳ]
γλυκυτάτῃ καὶ . . . .
Μαρκέλλῃ Φλ[αβ-]
ωνίᾳ Ἀντι[όχου]
[μ(νήμης) χ(άριν)].

No. 361.

Südjüllü. In a fountain. Copy.



Above Südjüllü the valley becomes narrower, and we go up it north-northwest to Elbenghi and Köstik. Opposite Elbenghi there is a pass in Sultan Dagh.

August 15. Köstik to Gundani, 6 h. 4 m. We still go up the valley northwest and then northeast to Sürk, situated at the very foot of Gelindjik Ana Dagh. The mountain range does not run straight, but makes a great curve towards the west in the direction of Hoiran Göl.

From Yarük Kaya we cross an elevated rolling country to Aivalü, Kökülar, Missirli, all of which villages are in Deres, the water from which goes out by Gundani to Hoiran Göl. Kirk Bash is on a ridge between two low Deres.

No. 362.

Aïvalü. In the wall of the Djami. Copy.

ΠΑΠΑCΚΛΙΙΜΑΝΖΩCΙΜΩΠΑΤΡΙ
CΥΝΙCΦΟΡΟΙΔΗΝΑΡΙΑΔΕΚΑ

Παπᾶς κ[α]ὶ Ἴμαν Ζωσίμῳ πατρὶ
συνισφόροι δηνάρια δέκα.

Concerning the name Ἴμαν, see *Journal of Hellenic Studies*, 1883, p. 31, where it is referred to the God Mên.

No. 363.

Aïvalü. In the wall of the Djami. Copy.

AVPBABICЄΠYHCЄNTωIΔIω
KAIIMANΓANBPOCAMIAΦYΓAT

Αὐρ(ηλίᾳ) Βαβὶς ἐπύησεν τῷ ἰδίῳ [ἀνδρὶ],
καὶ Ἴμαν γανβρὸς Ἀμίᾳ θυγατ[ρί].

No. 364.

Kökülar. Stele. Copy.

TITOCΦΛANOC
ACKΛHΠIAΔHC
KЄKRICΠ[illegible]NHKI[illegible]
CωNIAHKΛIA[illegible]
5 MATЄKNωΓ[illegible]
KYTATωMNH
MHCXA
PIN

Τίτος Φλᾶνος
Ἀσκληπιάδης
κὲ Κρισπ[ί]νη Κι[σ]-
σωνία ἡ κ[α]ὶ Ἀσ[ω]-
μα τέκνῳ γ[λυ]-

κυτάτῳ μνή-
μης χάριν.

For Κισσωνία = Cissonia, see No. 391. Φλᾶνος and Ἄσ[ω]μα? are no doubt native names.

No. 365.

Missirli. Dibek Tashü[1] *in the street. Copy and impression.*

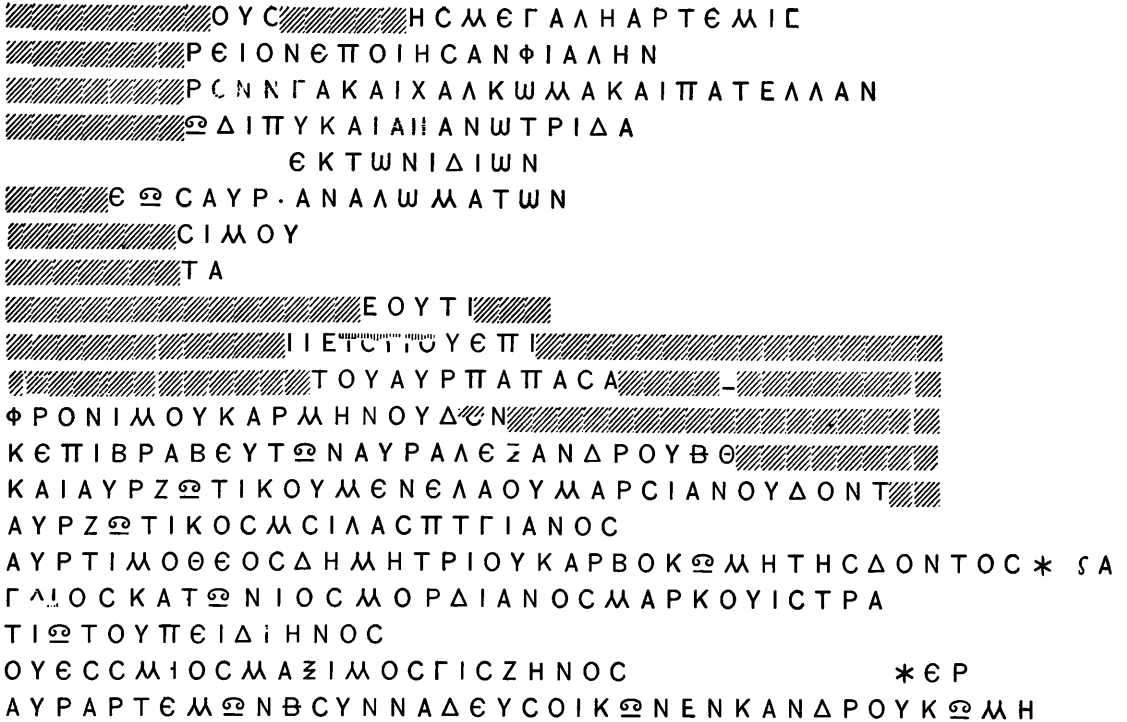


[1] A *Dibek* (or *Sochu*) *Tashü* is usually a large stone, in which the villagers excavate an oval hole in which to crush wheat for that staple article of food called in Turkish *Bulghur* (in Arabic *Burghul*). They are almost always ancient stones, and often are inscribed.

nio, L(ucii) f(ilio), Stel(latina),
Gallo Vecilio
Crispino Mansuanio
Marcellino Numisio
[S]abino, leg(ato) Aug(usti), propr(aetore)
provinciar(um) Galatiae, Pisid(iae),
[P]aphlagoniae, sodali fla-
viali, proco(n)s(ule) prov(inciae) Sard(iniae),
[l]eg(ato) legionum Italicae et
[I]I Traianae [f]ortis, praefecto [f]ru[menti]
[d]andi, curatori viar(um) Clodia[e],
Cassiae, Anniae, Cinimiae, Tr[a]-
ianae, Novae, praetori, trib(uno) pl(ebis),
[q]uaestori provinc(iarum) Ponti et
[B]ithyniae, leg(ato) Asiae, triumvir(o) capita[li]
. . . . . milit(um) leg(ionis) XXI Rapacis.

No. 366.

Gundani. In the cemetery. For a description of the stone see Journal of Hellenic Studies, 1883, *p.* 23 *sqq. Mr. Ramsay writes to me, after having revisited the stone in* 1886: "I have verified every name very carefully. I have come to the conclusion that almost every detail in my description of the state of things in *Journal of Hellenic Studies* is right." *I have both copy and impression.*



ΑΥΡCΚΥΜΝΟCΑCΚΛΑΝΑΖΟΥΛΕΥC ∗ΔΓΑ

ΑΥΡΑΡΤΕΜ♋ΝΜΕΝΝΕΟΥΚΕΛΟ(C(ΝΙΑΤΗC

ΑΥΡΑCΚΛΗΠΙΑΔΗCΕΡΜΟΓΕΝΟΥΛΥΚΙΟΚΡΜΗΤΗC

ΑΥΡΑCΚΛΗΠΙΑΔΗCΤΕΙΜΟΘΕΟΥΥΕΡΚΙΟΚ♋ΜΗΤΗC

ΑΥΡΓΑΙΟCΡ♋ΜΥΛΟΥΓΑΡΔΙΒΙΑΝΟC

ΛΟΥΚΡΗΤΙΟCΚΟΙΝΤΟCΚΥΙΝΤΟΥΟΛΥΜΠΟΚ♋ΜΗΤΗC ∗ΔΑ

ΑΥΡΚΟΡΝΗΛΙΟCΙC(ΥΜΝΟΥΝΑΖΟΥΛΕΥC ∗ΓΩ

ΑΥΡΚΑΡΙΚΟCΑΝΤΙ▨ΛΕΟCΕΖΑΡΕΥC

ΛΟΥΚΡΗΤΙΟCΛΟΥΚΙΟCΠΕΙΔΡΗΝΟCΛΟΥΚΙΟΥΥΙΟΓ ∗ΓΨΑ

ΑΥΡΜΑΚΕΔ♋ΝΑΘΗΝΕΟΥΑCΚΑΡΗΝΟC ∗ΓΧΑ

ΑΥΡΓΑΙΟCΒΟΡΑCΟΛΥΝΠΟΚ♋ΜΗΤΗC ∗ΓΧ

ΑΥΡΠΟCΙΔΩΝΙΟCΑΡΤΕΜ♋ΝΟCΚΙΝΝΑΒΟΡΗΥΟC ∗ΓΧΑ

ΑΥΡΚΑΡΙΚΟCΑΠΙΑΔΟCΚΙΝΝΑΒΟΡΙΑΤΗC ∗ΓΦΑ

ΑΥΡΛΟΥΚΙΟCΚΑΡΙΚΟΥΝΕΙΔΗΝΟC ∗ΓΦΑ

ΑΥΡΔΙΟΠΑΝΗΓΠΑΠΑΤΕΛΕCΦΟΡΟΥΠΤΑΓΙΑΝΟC

ΑΥΡΜΑΜΑΙΜΕΝΟCΜΟΝΟΚΛΗΡΕΙΤΗC

ΑΥΡΜΕΝΝΕΑCΖ♋ΤΙΚΟΝΠΡΟΥΡΕΙCΤΡΕΙC ∗ΓΡ

ΑΥΡΙΜΑΝΖ♋ΤΙΚΟΥCΟΦΟΥΔΑΡΗΝΟC ∗ΓΡΑ

ΑΥΡΤΕΙΜΟΤΕΟCΑΤΤΑCΚΟΙΝΤΟΥΤΥΤΗΝΟC ∗ΓΡΑ

ΑΥΡΔΙΟΦΑΝΗCΙΜΕΝΟCΠΤΑΓΙΑΝΟC ∗ΓΑ

AYPKAPIKOCЄPMOΓЄNOYTATAЄYC ∗ΊBWN
AYPΓAIOCBΠYPPOYMIKKϽNЄIATHC ∗ΊBWNA
AYPΠAΠACMЄNNЄOYMIKKϽNЄIATHC C∗ΊBΨNA
AYPZϽTIKOCΔHMHTPIOYTWTWNIATH ΓIZЄOIC
AYPΠAΠΨΛOCBCYNNAΔЄYCOIKϽNЄNAΛ
AYPACKΛHΠIAΔHCЄKATHCIOYKINNABOPIATHC
AYPKAPIKOCAΛЄƵAN[illegible]OYΓANZAHNOC ∗ΊBΨA
MAPKOCCЄΠTOY[illegible]OCBC[illegible]WNIANETHC ∗ΊBΦA
AYPAΛЄƵAN[illegible]C KA[illegible]OIKWNЄNNЄIΔϽ ∗ΊBΦA
AYPΛOYKI[illegible]MЄOYTPOYΓΛЄTTЄYC
AYPAPTEMWN[illegible]AΛOYANΠЄΛAΔHNOC ∗ΊBYA
AYPMCAƵIMOC[illegible]YKAPCENΔHNOC ∗ΊBYA
AYPZWTIKOCBIM[illegible]NOCOЄINIAT[illegible]IC ∗ΊBYA
AYPΠYPMOCΠAΠIOYAPXЄΛA[illegible]YC ∗ΊBTA
AYPЄPMHCBIMAHNOC ∗ΊBTA
CЄYHPOCKAP[illegible]OYANΠЄΛ[illegible]ΔHNOC ∗ΊBTA
AYPAPTЄMW[illegible]AIAHN[illegible]ΔONTOC ∗ΊBTA
AYPAΛЄƵAN[illegible]CAΠΠAΠ[illegible]ΔIANOC ∗ΊBCA
AYPZWTIKOC[illegible]NNEOYKNOYTЄINЄYC ∗ΊBCA
AYPCOYPIOCM[illegible]ΦIΛOYACKAPHNOC ∗ΊBCA

AYPKAPIKOЄ[illegible]OTIKOYOЄINIATHC *'BCA
AYPAPTЄMIΔ♋TOCBΛANKHNOCΔONTOC *'BPA
AYPAPTЄM♋NAΣKΛHΠIAΔOYKNOYTЄINЄYC *'BPA
AYP[illegible]PMOCAΠACMAPCIANOC *'BA
AYPKANΛKCMЄHNEOYMHN[illegible]WPOYTЄYITHNOC *'BA
AYPMЄNNEACΠAΠAAPTC[illegible]NOCKЄPACIANOC *A
AYPAΛЄ≷ANΔNOCACKΛHΠIAΔOYTYPCHNOC *AWN
[illegible]CMAKЄΔONOCTYPCHNOCΔONTOCЄΠAOΣNN *A♋
AYPMAPKOCMЄNЄOYTAΛWЄTTHNOCΔOYCЄΠIΔOCIN *ΦΔ
AYPZW[illegible]CZWTIKOYKOYNΔOZATHC *AW
AYPZWTIKOCICKYMNOYMAMOYTHNOC *AΨN
A[illegible]P[illegible]O[illegible]T♋NIAT[illegible]ICΠAΠAΔOC *AΨN
AYPMAPIOCMЄNHΣTЄOYMAMOYTHNOC *AΨN
AYPΛWOCAY≷ANONTOCANΠЄΛAΔHNOC *AΨN
[illegible]IACAΛЄ≷ANΔPOYΓIZHNOC *AΨA
[illegible]IKOCMЄNNЄOYMAMOYTTHNOC *AΨA
[illegible]WTIKOCAΛЄ≷ANΔPOYTITHNOC *AΨA
[illegible]AΠIACAPKACTHNOC *AXNA
AYPKAPIKOCBΛANKЄHNOC *ΛXA
ΛOYKPHTIO[illegible]TITOCPAITHNOC *'BΦ

ΑΥΡΠΑΠΑCΜΑΡΚΟΥΟΥЄΙΝΙΑΤΟΥ
ΑΥΡΠΑΠΑCΖ♋ΤΙΚΟΥΠΤΑΓΙΑΝΟΝΕ ✱ΑΧΑ
ΑΥΡΑΡΤЄΜ♋ΝΔΗΜΗΤΡΙΟΥΤЄΝΙΑΝΟΕ ✱ΑΦΝΑ
ΑΥΡΖ♋ΤΙΚΟCΙΜЄΝΟCΔΗΜΗΤΡΙΟΥΤΥΙΤΗΝΟC✱ΑΦΝΑ
85 ΑΥΡΗΛΙΟCΔΙΟΦΑΝΗCΜΑΖΙΜΟΥΤΑΛΙΜЄΤЄΥ▨ ✱ΑΦΝΑ
ΑΥΡΟΥΑΜЄΛΙΑΝΟCΚΟΙΝΤΟΥΤΑΛΙΜЄΤЄΥC ✱ΑΦ▨Α
ΑΥΡΚΑΡΙΚΟCΖ♋ΤΙΚΟΥΚΑΚΟΖΗΝΟC ✱▨ΛΑ
ΑΥΡΙΜΑΝΕΥΝΤΡΟΦΟΥΚΡΑΝΟCΑΓΗΝΟCΔΟΝΤΟCЄΠΙΔΟCΙΝ✱ΑΦΑ
ΑΥΡΑΥΖΑΝ♋ΝΑΜΟΥΚΡΑΝΟCΑΓΗΝΟCΔΟΝΤΟC ✱↑ΦΑ
90 ΑΥΡΛΟΥΚΙΟC▨ΑΝΔΡΟΥ♋Є▨ΝΙΑΤΗC
ΑΥΡΖΩΤΙΚΟCΛ▨▨ΛΙЄΤΜЄΤΗΝΟCΔΟΤΤΟCЄΠΙΔΟCΙΝ✱ΑΦΑ
ΑΥΡΑΡΖΑΝΟCΖΩΤΙΚΟΥ О▨ЄΙΝΙΑΤΗC ✱ΑΥΝΑ
ΑΥΡΠΑΠΑCΖΩΤΙΚΟΥΟЄΙΝΙΑΤΗC ✱ΑΥΝΑ
ΑΥΡΜЄΝЄΑCACΚΛΗΠΙΟΥΟЄΙΝΙΑΤΗC ✱ΑΤΠΑ
95 ΑΥΡΜЄΝΝЄΑCΖΩΤΙΚΟΥΜΑΡΑΛΙΤΗΝΟC ✱ΑΤΚЄ
ΑΥΡΑΛЄΖΑΝΔΡΟCΚΑΡΙΚΟΥΑΜΠЄΛΑΔΗΝΟC ✱ΑΤΚЄ
ΑΥΡΜЄΝΝЄΑCΑΠΠΑΔΟCΚЄΡΑCΙΑΝΟC
ΑΥΡΛΟΥΚ▨CΖΩΤΙΚΟΥΜ▨ΥΛΙΑΤΗC
ΑΥΡΚΟΙΝΤΟCΑΛЄΖΑΝΔΡΟΥΑΝΠЄΛΑΔΗΝΟC ✱ΑΕΝΑ
100 ΑΥΡΠΑΠΑCΔΙϘΠΑΝΟΥCΠΡΑΓΙΑΝϘÇ

ΑΥΡΑΠΠΑCΖΩΤΙΚΟΥΚΝΟΥΤΕΙΝЄΥC

ΑΥΡΠΑΠΙΑCΜЄΝΩΝΟCΠЄΙCΔΗΝΟC ∗ⲀⲒⲀ

ΑΥΡΑCΚΛΗΠΙΑΔΗCΑΠΠΑCΥΡCΗ̇ΝΟC ∗ⲀⲤⲀ

ΑΥΡΑΠΠΑCΖΩΤΙΚΟΥΛΑΠЄΙCΤΡЄΥC ∗ⲀⲢⲀ

105 ΑΥΡΜΑⲎΙΜΟCΖΩΤΙΚΟΥѠЄΙΝΤ̣ΑΤΗC ∗ⲀⲢⲀ

ΑΥΡΜЄΝЄΑCΛΟΥΚΙΟΥΠЄⲒЄΝΝΙ̇ΑΤΗC ∗ⲀⲀ

ΑΥΡΜЄΝΑΝΔΡΟCΑΛЄⲎΑΝΔΡΟΥΑΝΠЄΛΑΔ̣ΗΝΟC

ΑΥΡΟΝΗCΙΜΟCΗΛΙΟΥΜЄΡΓΝΙΑΤΗC ∗ⲀⲀ

ΑΥΡΜЄΝЄΔΗΜΟCΑΛЄΚΑCΚΤΙΜЄΝΗΝΟC ∗ΦΚЄ

110 ΑΥΡΔΙΟΓЄΝΗCΜЄΝΝЄΟΥCΤΡΟΥΜΝΟC ∗ѠΡΑ

ΑΥΡΧΑΡΙΔΗΜΟCΓΙΛΙѠΝΟCΑΜΠЄΛΛ▨

ΑΥΡΑΤΤΑΛΟCΜЄΝΑΝΔΡΟΥΑΜΠЄΛΑΔΗ▨ ∗ΦΑ

ΑΥΡΚΑΡΙΚΟCⳐΧΘΙΜЄΝΗΝΟC

ΑΥΡΚΟΥЄΙΝΤΟCΑΥⲎΑΝΟΝΤΟCΟΥЄΙΝΙΑΤΗⲤ ∗ⲋN

115 ΑΥΡΙCΚΥΜΝΟCΜΑΜΑCΧΘΙΜЄ̲ΗΝΟC ∗ⲋNA

ΑΥΡΖѠΤΙΚΟCΜЄΝЄΟΥΠЄCΚЄΝΙΛ̇ΗC

ΑΥΡΜЄΝЄΑCΑΠΠΑΔΟCΠΟΛΥΜΑΡΓΗΝΟC

ΑΥΡⲎЄΝѠΒΟΥΒΑΛΟΥΠЄΙCΔΙΑΝΟC

ΑΥΡΔΑΜΑCⳐΟΙΤΙΝΙΑΘΗC ∗ѠΑ

120 ΑΥΡΖѠΤΙΚΟCЄΡΜΗΔΟCЄΙΡЄΥΜЄΝΙΑΤΗC ∗ⲀΚЄ

. . . . ους . . . . ης μεγάλη Ἄρτεμις
. . . ρειον ἐποίησαν φιάλην
. . ρ . . α καὶ χάλκωμα καὶ πάτελλαν
. . . ωδιπυ καὶ [λιβ]ανωτρίδα
. . . . . ἐκ τῶν ἰδίων ἀναλωμάτων
. . εως Αὐρ. . . . . .
[Ὀνη]σίμου . . . . . .
. . . . τα . . . . . .
. . . . . εουτι . . . .
. . . . . ου ἐπὶ . . . .
. . . . . του Αὐρ. Παπᾶς Ἀ . . .
Φρονίμου Καρμηνοῦ δ[ό]ν[τος ⁂ . . .]
κ(ὲ) ἐπὶ βραβευτῶν Αὐρ. Ἀλεξάνδρου βʹ Θ . . .
καὶ Αὐρ. Ζωτικοῦ Μενελάου Μαρσιανοῦ δοντ[ος ⁂ . . .]
Αὐρ. Ζωτικὸς Μ(ε)ί(δ)ας Πτ(α)γιανός
Αὐρ. Τιμόθεος Δημητρίου Καρβοκωμήτης δοντος ⁂ ,σαʹ
Γ[άϊ]ος Κατώνιος Μορδιανὸς Μάρκου Ἰστρατιώτου Πειδ[ρ]ηνός
Οὐέσσμιος Μάξιμος Γισζηνὸς ⁂ ,ερʹ.
Αὐρ. Αρτέμων βʹ Συνναδεὺς οἰκῶν ἐν Καvδρουκώμῃ
Αὐρ. Σκύμνος Ἀσκλᾶ Ναζουλεὺς ⁂ ,δσαʹ.
Αὐρ. Ἀρτέμων Μεννέου Κελο[σε?]νιάτης
Αὐρ. Ἀσκληπιάδης Ἑρμογένου Λυκιοκ(ω)μήτης
Αὐρ. Ἀσκληπιάδης Τειμοθέου Ψερκιοκωμήτης
Αὐρ. Γάϊος Ῥωμύλου Γαρδιβιανός
Λουκρήτιος Κόϊντος Κυΐντου Ὀλυμποκωμήτης ⁂ ,δαʹ
Αὐρ. Κορνήλιος Ἰσ[κ]ύμνου Ναζουλεὺς ⁂ ,γωʹ
Αὐρ. Καρικὸς Ἀντί[λ]λεος Ἐζαρεὺς
Λουκρήτιος Λούκιος Πειδρηνὸς Λουκίου υἱὸς ⁂ ,γψαʹ
Α[ὐ]ρ. Μακεδὼν Ἀθηνέου Ἀσκαρηνὸς ⁂ ,γχαʹ
Αὐρ. Γάϊος Βορᾶς Ὀλυνποκωμήτης ⁂ ,γχʹ
Αὐρ. Ποσιδώνιος Ἀρτέμωνος Κινναβορήνος ⁂ ,γχαʹ

Αὐρ. Καρικὸς Ἀπ(π)ᾶδος Κινναβοριάτης ∗ ,γφα΄
Αὐρ. Λούκιος Καρικοῦ Νειδηνὸς ∗ ,γφα΄
Αὐρ. Διοπάνης Παπᾶ Τελεσφόρου Πταγιανός
Αὐρ. Μάμα Ἴμενος Μονοκληρείτης
Αὐρ. Μεννέας Ζωτικο(ῦ) Προυρειστρε(ὺ)ς ∗ ,γρ΄
Αὐρ. Ἴμαν Ζωτικοῦ Σοφοῦ Δαρηνὸς ∗ ,γρα΄
Αὐρ. Τειμότεος Ἄτταν Κοΐντου Τυτηνὸς ∗ ,γρα΄
Αὐρ. Διοφάνης Ἴμενος Πταγιανὸς ∗ ,γα΄
Αὐρ. Καρικὸς Ἑρμογένου Ταταεὺς ∗ ,βων΄
Αὐρ. Γάϊος β΄ Πύῤῥου Μικκωνειάτης ∗ ,βωνα΄
Αὐρ. Παπᾶς Μεννέου Μικκωνειάτης
Αὐρ. Ζωτικὸς Δημητρίου Τωτωνιάτης ∗ ,βψνα΄
Αὐρ. Παπύλος β΄ Συνναδεὺς οἰκῶν ἐν Ἀλγιζέοις
Αὐρ. Ἀσκληπιάδης Ἑκατησίου Κινναβοριάτης
Αὐρ. Καρικὸς Ἀλεξάν[δρ]ου Γανζαηνὸς ∗ ,βψα΄
Μάρκος Σεπτού[μι]ος β΄ [. . .]ωνιανέτης ∗ ,βφα΄
Αὐρ. Ἀλέξαν[δρο]ς Κα[ρικοῦ] οἰκῶν ἐν Νείδῳ ∗ ,βφα΄
Αὐρ. Λούκι[ος] Μ[εννι]έου Τρουγλεττεύς
Αὐρ. Ἀρτέμων [Ἀττ]αλου Ἀνπελαδηνὸς ∗ ,βυα΄
Αὐρ. (Μ)άξιμος [Γαΐ]υ Καρσενδηνὸς ∗ ,βυα΄
Αὐρ. Ζωτικὸς β΄ Ἰμ[άη]νος Ὀεινιάτ[η]ς ∗ ,βυα΄
Αὐρ. [Σ?]ύρμος Παπίου Ἀρχελα[ε]ὺς ∗ ,βτα΄
Αὐρ. Ἑρμῆς β΄ Ἰμάηνος ∗ ,βτα΄
Σευῆρος Καρ[ικ]οῦ Ἀνπελ[α]δηνὸς ∗ ,βτα΄
Αὐρ. Ἀρτέμω[ν β΄] (Μ?)άην[ος] δόντος ∗ ,βτα΄
Αὐρ. Ἀλέξαν[δρο]ς Ἀππᾶ Π[εισ?]διανὸς ∗ ,βσα΄
Αὐρ. Ζωτικὸς [Μεν]νέου Κνουτεινεὺς ∗ ,βσα΄
Αὐρ. Σούριος Μ[ηνο]φίλου Ἀσκαρηνὸς ∗ ,βσα΄
Αὐρ. Καρικὸ(ς) [Ζω]τικοῦ Ὀεινιάτης ∗ ,βσα΄
Αὐρ. Ἀρτεμίδωτος β΄ Λανκηνὸς δόντος ∗ ,βρα΄
Αὐρ. Ἀρτέμων Ἀσκληπιάδου Κνουτεινεὺς ∗ ,βρα΄
Αὐρ. [Σύ]ρμος Ἀπᾶς Μαρσιανὸς ∗ ,βα΄

Αὐρ. Κάνλ[α?]ς Με(ν)νέου Μην[οδ]ώρου Τευιτηνὸς ∗ ,βα΄
Αὐρ. Μεννέας Παπᾶ Ἀρτ[έμω]νος Κερασιανὸς ∗ ,α
Αὐρ. Ἀλέξανδ(ρ)ος Ἀσκληπιάδου Τυρσηνὸς ∗ ,αων΄
[Αὐρ. Γάϊο]ς Μακεδόνος Τυρσηνὸς δόντος ἐπ(ίδ)οσ(ν) ∗ ,αω΄
Αὐρ. Μάρκος Μεννέου Ταλωεττηνὸς δ[ο]ὺς ἐπίδοσιν [,α]φδ΄
Αὐρ. Ζω[τικὸ]ς Ζωτικοῦ Κουνδοζάτης ∗ ,αω΄
Αὐρ. Ζωτικὸς Ἰσκύμνου Μαμουτηνὸς ∗ ,αψν΄
Α[ὐ]ρ. . . . . ο . τωνιάτ[η]ς Παπᾶδος ∗ ,αψν΄
Αὐρ. Μάριος Μενηστέου Μαμουτηνὸς ∗ ,αψν΄
Αὐρ[ήλι]ος Αὐξάνοντος Ἀνπελαδηνὸς ∗ ,αψν΄
[Αὐρ. Ἀπ]ίας Ἀλεξάνδρου Γιζηνὸς ∗ ,αψα΄
[Αὐρ. Καρ]ικὸς Μεννέου Μαμουττηνὸς ∗ ,αψα΄
[Αὐρ. Ζ]ωτικὸς Ἀλεξάνδρου Τιτηνὸς ∗ ,αψα΄
[Αὐρ.] Ἀπίας Ἀρκαστηνὸς ∗ ,αχνα΄
Αὐρ. Καρικὸς β΄ Λανκεηνὸς ∗ ,αχα΄
Λουκρήτιο(ς) Τιτος Ῥαιτηνὸς ∗ ,βφ΄
Αὐρ. Παπᾶς Μάρκου Οὐεινιάτου
Αὐρ. Παπᾶς Ζωτικοῦ Πταγιανὸ⟨ν⟩ς ∗ ,αχα΄
Αὐρ. Ἀρτέμων Δημητρίου Τενιανὸς ∗ ,αφνα΄
Αὐρ. Ζωτικὸς Ἴμενος Δημητρίου Τυιτηνὸς ∗ ,αφνα΄
Αὐρήλιος Διοφάνης Μαξίμου Ταλιμετεὺ[ς] ∗ ,αφνα΄
Αὐρ. Οὐαμελιανὸς Κοΐντου Ταλιμετεὺς ∗ ,αφ[ν]α
Αὐρ. Καρικὸς Ζωτικοῦ Κακοζηνὸς ∗ [,αφ]λα΄
Αὐρ. Ἴμαν Συντρόφου Κρανοσαγηνὸς δόντος ἐπίδοσιν ∗ ,αφα΄
Αὐρ. Αὐξάνων [Ἄ]μου Κρανοσαγηνὸς δόντος ∗ ,αφα΄
Αὐρ. Λούκιος [Μεν]άνδρου Ὠ[ει]νιάτης
Αὐρ. Ζωτικὸς Λ..λιετμετηνὸς δό(ν)τος ἐπίδοσιν ∗ ,αφα΄
Αὐρ. Ἄρζανος Ζωτικοῦ Ο[ὐ]ειναιάτης ∗ ,αυνα΄
Αὐρ. Παπᾶς Ζωτικοῦ Ὀεινιάτης ∗ ,αυνα΄

Αὐρ. Μενέας Ἀσκληπιοῦ Οἰνιάτης ✱ ,ατπα΄
Αὐρ. Μεννέας Ζωτικοῦ Μαραλιτηνὸς ✱ ,ατκε΄
Αὐρ. Ἀλέξανδρος Καρικοῦ Ἀμπελαδηνὸς ✱ ,ατκε΄
Αὐρ. Μεννέας Ἀππᾶδος Κερασιανὸς
Αὐρ. Λούκ[ιο]ς Ζωτικοῦ Μ . . υλιάτης
Αὐρ. Κόϊντος Ἀλεξάνδρου Ἀνπελαδηνὸς ✱ ,ασνα΄
Αὐρ. Παπᾶς Διοπάνους Π(τ)αγιανὸς
Αὐρ. Ἀππᾶς Ζωτικοῦ Κνουτεινεὺς
Αὐρ. Παπίας Μένωνος Πε[ι]σδηνὸς ✱ ,ασα΄
Αὐρ. Ἀσκληπιάδης Ἀππᾶ Συρσηνὸς ✱ ,ασα΄
Αὐρ. Ἀππᾶς Ζωτικοῦ Λαπειστρεύς ✱ ,αρα΄
Αὐρ. Μάξιμος Ζωτικοῦ Ὠειν[ι]άτης ✱ ,αρα΄
Αὐρ. Μενέας Λουκίου Πεσεννιάτης ✱ ,αα΄
Αὐρ. Μένανδρος Ἀλεξάνδρου Ἀνπελαδηνὸς
Αὐρ. Ὀνήσιμος Ἡλίου Μεργνιάτης ✱ ,αα΄
Αὐρ. Μενέδημος Ἀλεκᾶς Κτιμενηνὸς ✱ ,φκε΄
Αὐρ. Διογένης Μεννέου Στροῦμνος ✱ ,ωρα΄
Αὐρ. Χαρίδημος Γιλίωνος Ἀμπελ[αδηνὸς]
Αὐρ. Ἄτταλος Μενάνδρου Ἀμπελαδ[ηνός]
Αὐρ. Καρικὸς β΄ Χθιμενηνός
Αὐρ. Κούειντος Αὐξάνοντος Οὐεινιάτης ✱ ,ων΄
Αὐρ. Ἰσκύμνος Μάμας Χθιμ[εν]ηνὸς ✱ ,ωνα΄
Αὐρ. Ζωτικὸς Μενέου Πεσκενι[άτη]ς
Αὐρ. Μενέας Ἀππᾶδος Πολυμαργηνός
Αὐρ. Ξένων Βουβάλου Πεισδιανός
Αὐρ. Δάμας β΄ Οἰτινιάθης ✱ ,ωα΄
Αὐρ. Ζωτικὸς Ἑρμῆδος Εἰρευμενιάτης ✱ ,ακε΄.

The close of line 44, viz., C ✱ B Ψ N A, is written above the line, so as to appear at the first glance as a continuation of line 43. The close of line 45, viz., Γ I Z Є O I Ⅽ, is written above the line in similar fashion. For other peculiarities of the writing see Mr. Ramsay's lucid description in the *Journal of Hellenic Studies*, as cited above.

The letters of the commencement of the lines from about line 63 to about line 107 are very faint; but when I was busied at transcribing that part of the inscription the sun shone at just the proper angle to bring out the letters clearly. So although the impression could not take all of the letters, I consider none that I have given as doubtful.

No. 367.

Gundani. In the cemetery. Ephemeris Epigraphica, 1884, *p.* 580, *No.* 1352. *Copy and impression.*

VENIAPONTIA
LPONTIVſM

The final letter may be an S and M in ligature, but it is most probably intended for M alone.

Line 2 fin. *EE* reads SΛ.

August 17. Gundani to Yazülü Kaya, 47 m., and return to Gundani. I spent the morning copying inscription No. 366. In the afternoon I visited Gökdjeli, and thence went south-southeast to Yazülü Kaya on the mountain side. Inscriptions on the rocks had been reported to me here, but they turned out to be rude scrawls of Turkish shepherds.

No. 368.

Gökdjeli. Copy.



[Ὁ δεῖνα Μ]οδέστῳ
. . . . . υἱῷ
[μνήμης χ]άριν.

August 18. Gundani to Saghir, 2 h. 27 m.; and thence to Yaghdjilar, 4 h. 35 m. I returned to Kirk Bash. Here I found a double-columned window-support, it being a mate to the two at Gundani (one of which bears inscription No. 366). Probably the three stones came from Saghir, which is certainly the site of an ancient village or sanctuary. From Kirk Bash we ascend about north to Saghir, a village situated on the south slopes of Kaya Önü Dagh. Here were found the following inscriptions [Nos. 369–388], which, along with No. 366, commemorate certain subscriptions of money for religious (or other) purposes.

No. 369.

Saghir. Fluted column with a panel, which bears the inscription, and rests, as it were, on the arrises. Copy.

A.

HCKAII
ΚΑΙΑΙѠΝΙΟΥΔΙΑΜΟΝΗ
ΚΑΙΤΟΥCΥΠΑΝΤΟCΑΥΤΟΥΟΙΚ
ѠΤΗΡΙΑCΑΝΕCΤΗCΑΝ Ξ ΕΝΟΙ
ΚΜΟΡΕΙΟΙΤΥΧΗΝΧΑΛΚΕΟΝΕΤ
ΑΓΡΑΦΕΟCΑΥΡΠΑΠΑΔΙCΑΕΤ
ΛΟΥCΕΠΙΔΟCΙΝ ✱ΓΦΑ
ΕΝΝΕΑC

B.

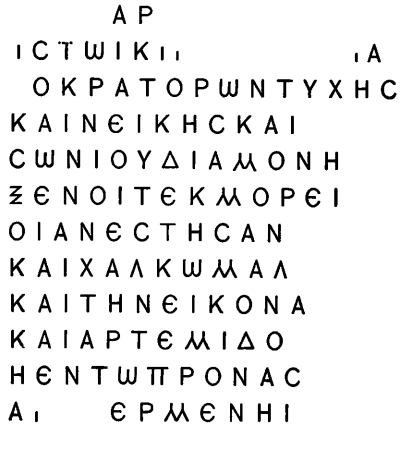
ΙΑΝΑ
ΦC
ΑΥΓ
ΟΠΤ
ΛΟ

A.

[Ὑπὲρ τῆς τοῦ Αὐτο-]
[κράτορος τύχ]ης καὶ [νείκης]
καὶ αἰωνίου διαμονῆ[ς]
καὶ τοῦ σύμπαντος αὐτοῦ οἴκ[ου]
[σ]ωτηρίας ἀνέστησαν Ξένοι [Τε-]
[κ]μόρειοι Τύχην χάλκεον ἐ[πὶ ἀν-]
αγραφέ[ω]ς Αὐρ. Παπᾶ δὶς . . .
[δ]οὺς ἐπίδοσιν ✱ ,γφα΄
. . . . . [Μ]εννέας.

No. 370.

Saghir. In the wall of the Djami. Copy and impression.



. . . . . .
. . . . . [Αὐ-]
[τ]οκρατόρων τύχης
καὶ νείκης καὶ
[ἐ]ωνίου διαμονῆ[ς]
Ξένοι Τεκμόρει-
οι ἀνέστησαν
καὶ χάλκωμα
καὶ τὴν εἰκόνα
καὶ Ἀρτέμιδο[ς]
. . ἐν τῷ προνά[ῳ].
. . . . . .

No. 371.

Saghir. On a stone in the Turbe above the village. Copied by W. M. Ramsay in 1886.

ΑΓΑΘΗΤΥΧΗ

[illegible]ΤΟΥΗΜΩΝΑΥΤΟΚΡΑΤΟΡΟCΤΥΧΗCΚΑΙΝΕΙΚΗCΚΑΙΕΩΝΙΟΥΔΙΑΜΟΝΗCΚΑΙCΥΝ

[illegible]ΚΟΥCΩΤΗΡΙΑCΕΠΟΙΗCΑΝΞΕΝΟΙΤΕΚΜΟΡΕΙΟΙΕΦΙΠΠΟΝΗΛΙΟΝCΥΝΤΩ sic

[illegible]ΤΑCΚΕΥΗΠΑCΗΕΚΤΩΝΙΔΙΩΝΑΝΑΛΩΜΑΤΩΝ

Four illegible lines.

[illegible]Χ

[illegible]Χ

[illegible]ΑΡCΙΑΝΟC

[illegible]ΕΟΥΜΑΡCΙΑΝΟC

[illegible]ΝΟCΤΡΙΓΛΕΤΤΗΝΟC

Ἀγαθῇ Τύχῃ

[Ὑπὲρ τῆς] τοῦ ἡμῶν Αὐτοκράτορος τύχης καὶ νείκης καὶ ἐωνίου διαμονῆς καὶ σύν-
[παντος αὐτοῦ οἰ]κου σωτηρίας ἐποίησαν Ξένοι Τεκμόρειοι ἔφιππον Ἥλιον σὺν τῷ
[κόσμῳ καὶ κα]τασκευῇ πάσῃ ἐκ τῶν ἰδίων ἀναλωμάτων

. . . . . .

. . . M]αρσιανός

[Μενν]έου? Μαρσιανός

-νὸς Τριγλεττηνός.

No. 372.

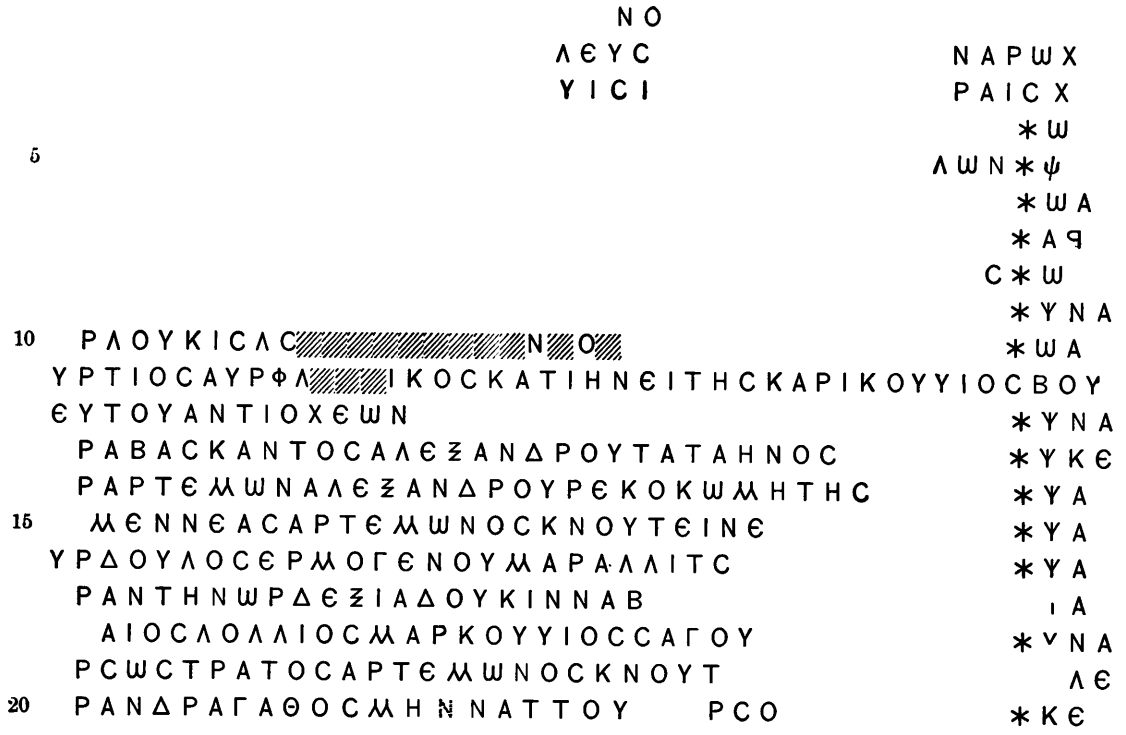
Saghir. In the court of a house. My copy was verified by Mr. Ramsay in 1886. *Copy.*

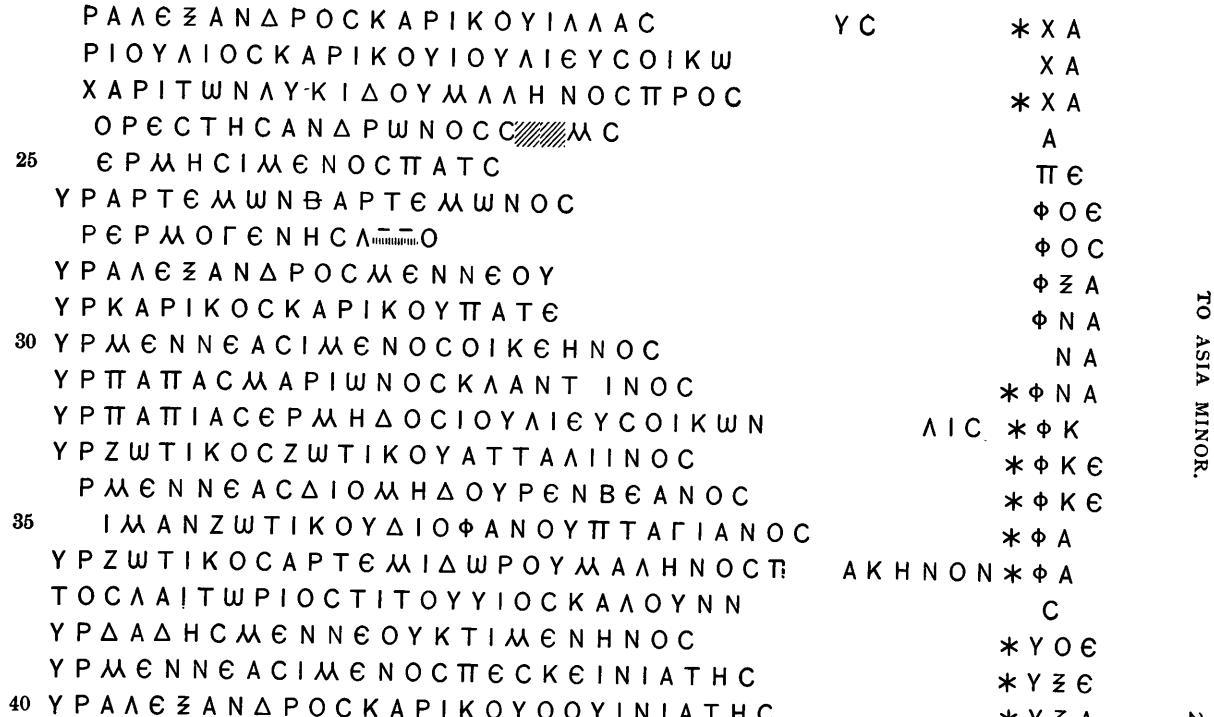
ΥΧΗ ΟΙΤΕΚΜΟΡΕΙΟΙ
ΕΠΙΑΝ ΦΕω ΓΑΙΟΥ
ΓΑΡΓΙΛΟ ΙΛ
ΚωΜΗΙΟΥ
ΚΑΙΒΡΑΒΕΥΤΟΥΑΜΥΝ

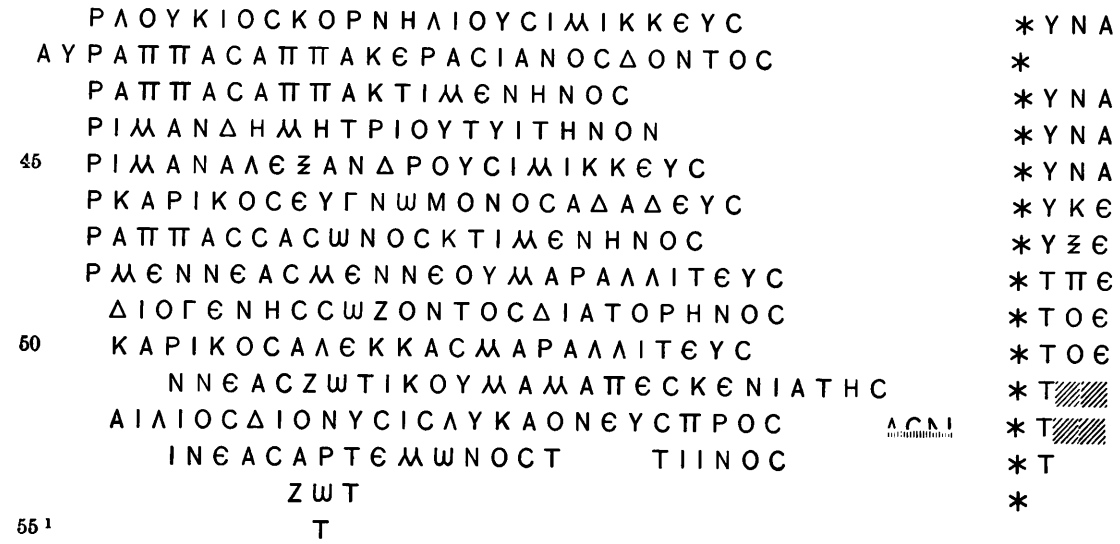
[Ἀγαθῇ Τ]ύχῃ [Ξέν]οι Τεκμόρειοι
ἐπὶ ἀν[αγρα]φέω[ς] Γαΐου
Γαργιλ[ίου Ὀλυμπο-?]
κωμή[τ]ου
καὶ βραβευτοῦ Ἀμύν[του].

No. 373.

Saghir. In the Turbe above the village. Copy and impression. My copy was verified by Mr. Ramsay in 1886.


NO
ΛЄΥC
ΥICI
NAPωX
PAIC X
*ω
ΛωN*ψ
*ωA
*Aϥ
C*ω
*ΥNA
*ωA
PΛOYKICΛC N O
ΥPTIOCAYPΦΛ IKOCKATIHNЄITHCKAPIKOYYIOCBOY
Є YTOYANTIOXЄωN
*ΥNA
PABACKANTOCAΛЄ ANΔPOYTATAHNOC
*ΥKЄ
PAPTЄ ωNAΛЄ ANΔPOYPЄKOKω HTHC
*ΥA
ЄNNЄACAPTЄ ωNOCKNOYTЄINЄ
*ΥA
ΥPΔOYΛOCЄPOΓЄNOY APΛΛITC
*ΥA
PANTHNωPΔЄ IAΔOYKINNAB
ı A
AIOCΛOΛΛIOC APKOYYIOCCAΓOY
*ᵛNA
PCωCTPATOCAPTЄ ωNOCKNOYT
ΛЄ
PANΔPAΓAΘOC HNATTOY PCO
*KЄ


ΡΑΛΕΞΑΝΔΡΟCΚΑΡΙΚΟΥΙΛΛΑC
ΡΙΟΥΛΙΟCΚΑΡΙΚΟΥΙΟΥΛΙЄΥCΟΙΚω
ΧΑΡΙΤωΝΛΥΚΙΔΟΥΜΛΛΗΝΟCΠΡΟC
ΟΡЄCΤΗCΑΝΔΡωΝΟCC
ЄΡΜΗCΙΜЄΝΟCΠΑΤC
ΥΡΑΡΤЄΜωΝΒΑΡΤЄΜωΝΟC
ΡЄΡΜΟΓЄΝΗCΛ
ΥΡΑΛЄΞΑΝΔΡΟCΜЄΝΝЄΟΥ
ΥΡΚΑΡΙΚΟCΚΑΡΙΚΟΥΠΑΤЄ
ΥΡΜЄΝΝЄΑCΙΜЄΝΟCΟΙΚЄΗΝΟC
ΥΡΠΑΠΑCΜΑΡΙωΝΟCΚΛΑΝΤ ΙΝΟC
ΥΡΠΑΠΙΑCЄΡΜΗΔΟCΙΟΥΛΙЄΥCΟΙΚωΝ
ΥΡΖωΤΙΚΟCΖωΤΙΚΟΥΑΤΤΑΛΙΙΝΟC
ΡΜЄΝΝЄΑCΔΙΟΜΗΔΟΥΡЄΝΒЄΑΝΟC
ΙΜΑΝΖωΤΙΚΟΥΔΙΟΦΑΝΟΥΠΤΑΓΙΑΝΟC
ΥΡΖωΤΙΚΟCΑΡΤЄΜΙΔωΡΟΥΜΑΛΗΝΟCΠ
ΤΟCΛΑΙΤωΡΙΟCΤΙΤΟΥΥΙΟCΚΑΛΟΥΝΝ
ΥΡΔΑΔΗCΜЄΝΝЄΟΥΚΤΙΜЄΝΗΝΟC
ΥΡΜЄΝΝЄΑCΙΜЄΝΟCΠЄCΚЄΙΝΙΑΤΗC
ΥΡΑΛЄΞΑΝΔΡΟCΚΑΡΙΚΟΥΟΟΥΙΝΙΑΤΗC
ΥC
ΛΙC
ΑΚΗΝΟΝ
*ΧΑ
ΧΑ
*ΧΑ
Α
ΠЄ
ΦΟЄ
ΦΟC
ΦΖΑ
ΦΝΑ
ΝΑ
*ΦΝΑ
*ΦΚ
*ΦΚЄ
*ΦΚЄ
*ΦΑ
*ΦΑ
C
*ΥΟЄ
*ΥΖЄ
*ΥΖΑ



[1] *Var. Lect.* Mr. Ramsay reads:

10 fin., ΖΗΝΟC · ΩΑ; 11 fin., ΦΟ · · · ΖΩΤΙΚΟC; 18 fin., CΑΓΟΥΗ; 23 fin., ΠΡΟCΧΩΜΑCΑΚΗΝΟΝ; 24 fin., C · ΜЄΛ; 26 fin., ΑΡΤЄΜΙΔΩ; 27 fin., ΑΡΤЄ; 29 fin., ΠΑΤЄ · ΝΟC; 52 fin., ΠΡΟCЄΝΔΟΝ.

[Αὐ]ρ. Λοῦκις Λ[ουκίου . . . . . Αἰζηνὸς ∗] ωα′
[Α]ὐρ. Τίος Αὐρ. Φλ. [Ζωτ]ικὸς Κατιηνείτης Καρικοῦ υἱὸς βουλευτοῦ Ἀντιοχέων ∗ ψνα′
[Αὐ]ρ. Ἀβάσκαντος Ἀλεξάνδρου Ταταηνὸς ∗ ψκε′
[Αὐ]ρ. Ἀρτέμων Ἀλεξάνδρου Ῥεκοκωμήτης ∗ ψα′
[Αὐρ.] Μεννέας Ἀρτέμωνος Κνουτειν[εὺς] ∗ ψα′
[Α]ὐρ. Δοῦλος Ἑρμογένου Μαραλλιτ[εὺς] ∗ ψα′
[Αὐρ.] Ἀντήνωρ Δεξιάδου Κινναβ[ορεὺς] ∗ ψα′
[Αὐρ. Γ]άϊος Λόλλιος Μάρκου υἱὸς Σαγου[τηνὸς ∗ χ]να′
[Αὐρ. Σώστρατος Ἀρτέμωνος Κνουτ[ειν]εὺς ∗ χ]λε′
[Αὐ]ρ. Ἀνδράγαθος Μη⟨ν⟩νᾶ? ⟨τ⟩τοῦ? [Ἔ]ρσο[υ?] ∗ [χ]κε′
[Αὐ]ρ. Ἀλέξανδρος Καρικοῦ Ἴλλα Σ[υνναδε]ὺς ∗ χα′?
[Αὐ]ρ. Ἰούλιος Καρικοῦ Ἰουλιεὺς οἰκῶ[ν ἐν . . . ∗] χα′
[Αὐρ.] Χαρίτων Λυκίδου Μαληνὸς πρός [Χῶμα Σακηνὸν] ∗ χα′
[Αὐρ.] Ὀρέστης Ἀνδρωνος [. . . . . ∗χ]α′
[Αὐρ.] Ἑρμῆς Ἴμενος Πατ[ηνὸς ∗ φ]πέ
[Α]ὐρ. Ἀρτέμων β′ Ἀρτέμ[ιδώρου] [∗] φοε′
[Αὐ]ρ. Ἑρμογένης [Ἀρτέμωνος ∗] φο[ε′]
[Α]ὐρ. Ἀλέξανδρος Μεννέου [∗] φξα′
[Α]ὐρ. Καρικὸς Καρικοῦ Πατε[ηνὸς] [∗] φνα′
[Α]ὐρ. Μεννέας Ἴμενος Οἰκεηνὸς [∗] φνα′
[Α]ὐρ. Παπᾶς Μαρίωνος Κλαντ[εη]νὸς ∗ φνα′
[Α]ὐρ. Παπίας Ἑρμῆδος Ἰουλιεὺς οἰκῶν [ἐν . . .] ∗ φκ[ε′]
[Α]ὐρ. Ζωτικὸς Ζωτικοῦ Ἀτταλ[η]νὸς ∗ φκε′
[Αὐ]ρ. Μεννέας Διομήδου Ῥενβεανός ∗ φκε′
[Αὐρ.] Ἴμαν Ζωτικοῦ Διοφάνου Πταγιανὸς ∗ φα′
[Α]ὐρ. Ζωτικὸς Ἀρτεμιδώρου Μαληνὸς[πρὸς Χῶμα Σ]ακηνὸν ∗ φα′
[Τί]τος Λαιτώριος Τίτου υἱὸς Καλου(η)ν[ιος? ∗ υπε′]
[Α]ὐρ. Δάδης Μεννέου Κτιμενηνὸς [∗] υοε′

[Α]ὐρ. Μεννέας Ἴμενος Πεσκεινιάτης ✱ υξε΄
Αὐρ. Ἀλέξανδρος Καρικοῦ Ὀουινιάτης ✱ υξ[ε΄]
[Αὐ]ρ. Λούκιος Κορνηλίου Σιμμικεὺς ✱ υνα΄
[Αὐ]ρ. Ἀππᾶς Ἀππᾶ Κερασιανὸς δόντος ✱[υνα]
[Αὐ]ρ. Ἀππᾶς Ἀππᾶ Κτιμενηνὸς ✱ υνα΄
[Αὐ]ρ. Ἴμαν Δημητρίου Τυιτηνὸ(ς) ✱ υνα΄
[Αὐ]ρ. Ἴμαν Ἀλεξάνδρου Σιμικκεὺς ✱ υνα΄
[Αὐ]ρ. Καρικὸς Εὐγνώμονος Ἀδαδεὺς ✱ υ(κ?)΄
[Αὐ]ρ. Ἀππᾶς ⟨σ⟩ [Λέ]ωνος Κτιμενηνὸς ✱ υξε΄
[Αὐ]ρ. Μεννέας Μεννέου Μαραλλιτεὺς ✱ τπε΄
[Αὐρ.] Διογένης Σώζοντος Διατορηνὸς ✱ τοε΄
[Αὐρ.] Καρικὸς Ἀλεκκᾶς Μαραλλιτεὺς ✱ τοε΄
[Αὐρ. Με]ννέας Ζωτικοῦ Μᾶμα Πεσκενιάτης ✱ τ[οε΄]
[Αὐρ.] Αἴλιος Διόνυσις Λυκαονεὺς πρὸς [ἔνδον] ✱ τ[κε΄]
[Αὐρ. Μεν]νέας Ἀρτέμωνος Τ[υι]τ[η]νός ✱ τ[κε΄]
[Αὐρ. . . . . Ζωτ[ικοῦ] ✱ . . .

τ

The largest sum of money given seems to have been 800 and some denars.

This inscription is to all intents and purposes a duplicate of the following, which can be restored almost perfectly by its help.

However, the two inscriptions are not absolutely identical, and vary occasionally both in regard to the sums of money given by a certain individual, and also in regard to the name of this same individual. For instance, No. 374, line 24, we read

Αὐρ. Ἑρμῆς Μα . . . ;

while in No. 373, line 25, the same person is

Αὐρ. Ἑρμῆς Ἴμενος Πατεηνός.

Again, in No. 374, line 46, we read

Αὐρ. Ἀππᾶς Παπᾶ Κερασιανός,

while in No. 373, line 42, he is

Αὐρ. Ἀππᾶς Ἀππᾶ Κερασιανός.

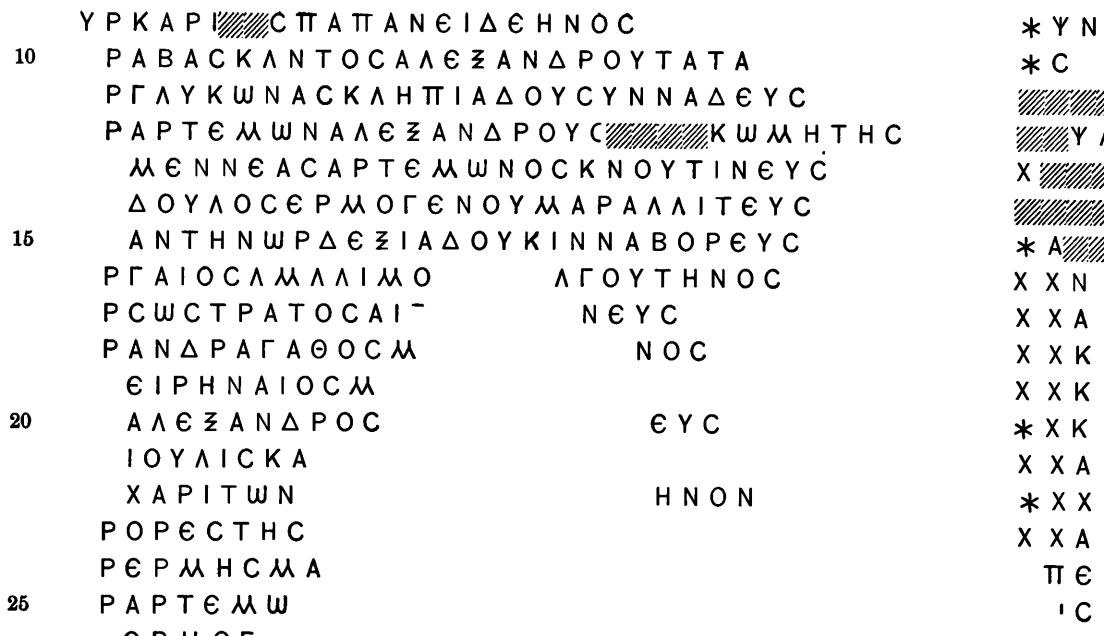
Such variations may possibly be due to carelessness. Inaccuracies occur also in the statement of the sums given. Thus in No. 373, line 45, Αὐρ. Ἴμαν Ἀλεξάνδρου Σιμικκεὺς gives υνα [451] denars, whereas in No. 374, line 50, the same person gives υκε΄ [425] denars. So in No. 373, line 53, Αὐρ. Μεννέας Ἀρτέμωνος Τυιτηνὸς gives τ(κε?) [= 3(25?)], while in No. 374, line 59, he gives σμ' [240] denars. Other instances occur. The beginnings of the inscriptions were probably different. Occasionally names occur in one that are not given in the other.

No. 374.

Saghir. Dibek Tashü *by the Djami. Copy and impression. My copy was verified by Mr. Ramsay in* 1886.

H A ı ı ı A I ı A Δ I A N O C B O Y Λ Є Y ı ı ı C
T Є Μ Ω N Φ P O N T Ω N O C K I N N A B O P Є Y C
Μ Є N N Є A C C Y N T P O Φ O Y Γ P Є K Є H N O C
P Λ O Y K I C Λ O Y K I O Y Γ I Z H N O C
Y P Α Λ Є ⋛ A N Δ P O C A K O V T O V N Є O Φ V T H N O C
\ Y P Φ O I B O C A Λ Є ⋛ A N Δ P O Y Є K K
Y P T Є I Μ A P X A P T Є Μ Ω N O C B Λ F O Λ I A N O C
Y P Δ H Μ H T P I O C I Μ Є N O C ı ı Ω N I A T H C

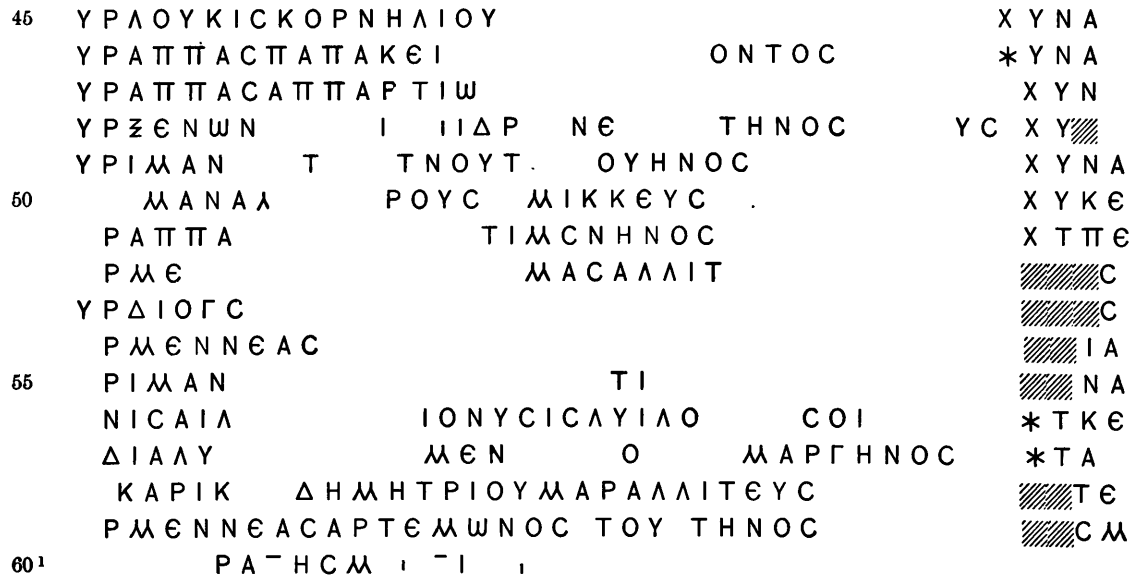
X
X
∗ Ω
∗ Ψ N
X A N
X Ψ N
∗ Ψ Λ Φ


ΥΡΚΑΡΙ[illegible]CΠΑΠΑΝΕΙΔΕΗΝΟC
ΡΑΒΑCΚΛΝΤΟCΑΛΕΖΑΝΔΡΟΥΤΑΤΑ
ΡΓΛΥΚΩΝΑCΚΛΗΠΙΑΔΟΥCΥΝΝΑΔΕΥC
ΡΑΡΤΕΜΩΝΑΛΕΖΑΝΔΡΟΥC[illegible]ΚΩΜΗΤΗC
ΜΕΝΝΕΑCΑΡΤΕΜΩΝΟCΚΝΟΥΤΙΝΕΥC
ΔΟΥΛΟCΕΡΜΟΓΕΝΟΥΜΑΡΑΛΛΙΤΕΥC
ΑΝΤΗΝΩΡΔΕΖΙΑΔΟΥΚΙΝΝΑΒΟΡΕΥC
ΡΓΑΙΟCΛΜΑΛΛΙΜΟ ΛΓΟΥΤΗΝΟC
ΡCΩCΤΡΑΤΟCΑΙ¯ ΝΕΥC
ΡΑΝΔΡΑΓΑΘΟCΜ ΝΟC
ΕΙΡΗΝΑΙΟCΜ
ΑΛΕΖΑΝΔΡΟC ΕΥC
ΙΟΥΛΙCΚΑ
ΧΑΡΙΤΩΝ ΗΝΟΝ
ΡΟΡΕCΤΗC
ΡΕΡΜΗCΜΑ
ΡΑΡΤΕΜΩ
ΕΡΜΟΓ
*ΥΝ
*C
[illegible]
[illegible]ΥΑ
Χ[illegible]
[illegible]
*Α[illegible]
ΧΧΝ
ΧΧΑ
ΧΧΚ
ΧΧΚ
*ΧΚ
ΧΧΑ
*ΧΧ
ΧΧΑ
ΠΕ
'C


ΑΛϵ
ΖωΤΙ
ΚΑΡΙΚ
ΜϵΝΝϵ
ΡΠΑΠ
ΡΑΡΙCΤ
ΡΠΑ
ΡΖω
ΡΜϵΝ
ΡΠΑΠΑ
ΥΡΙΜΑΝ
ΑΥΡΖω
ΤΙΤΟCΛ
ΑΥΡΙΜΑΝ
ΥΡΔΑ
ΥΡΜϵΝ
ΥΡΑΛϵ ΑΝΔΡΟC
ΡΚΑΡΙΚΟCCΥΓΝω


C
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ϒC


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∗ΦΝΑ
ΧΦΝΑ
∗ΦΝΑ
ΧCΔ
Χ
∗
ΧΦΥ
ΧΝΑ
Χ
ΧΥΠ
Πϵ
ΧΥC
∗ΥΖ
∗ΥΖ
ΧΥΖ



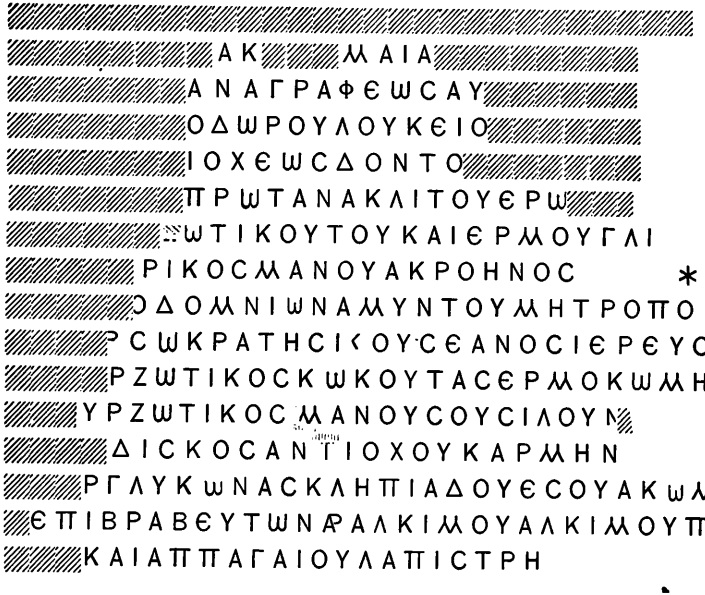
[1] *Var. Lect.* Mr. Ramsay reads in line 52, ΜΑΡΑΛ, etc.; 59, ΤΕΥ · ΤΗΝΟC.

[Αὐρ.] Ἀ[ππᾶς] Ἀ[ππ]ᾶ [Π]αδιανὸς βουλευ[τὴ]ς [*...]
[Αὐρ. Ἀρ]τέμων Φρόντωνος Κινναβορεὺς [*...]
[Αὐρ.] Μεννέας Συντρόφου Γρεκεηνὸς [*...]
[Αὐ]ρ. Λοῦκις Λουκίου Γιζηνὸς *...ω΄
[Αὐ]ρ. Ἀλέξανδρος Ἀκούτου Νεοφυτηνὸς *ψν΄
[Α]ὐρ. Φοῖβος Ἀλεξάνδρου Ἐκκ[εανὸς *]αν΄
[Α]ὐρ. Τείμαρχ[ος] Ἀρτέμωνος Β[αρουκ]λιανὸς [*]ψν΄
[Α]ὐρ. Δημήτριος Ἴμενος [Ἀ]πολλ[ωνιάτης *ψλ[ε΄]
[Α]ὐρ. Καρι[κὸ]ς Παπᾶ Νειδεηνὸς *ψν΄
[Αὐ]ρ. Ἀβάσκ[α]ντος Ἀλεξάνδρου Τατα[ηνὸς] *[ψκε΄]
[Αὐ]ρ. Γλύκων Ἀσκληπιάδου Συνναδεὺς .....
[Αὐ]ρ. Ἀρτέμων Ἀλεξάνδρου [Ῥεκο]κωμήτης [*]ψα΄
[Αὐρ.] Μεννέας Ἀρτέμωνος Κνουτινεὺς [*ψα΄]
[Αὐρ.] Δοῦλος Ἑρμογένου Μαραλλιτεὺς [*ψα΄]
[Αὐρ.] Ἀντήνωρ Δεξιάδου Κινναβορεὺς *[ψ]α΄
[Αὐ]ρ. Γάϊος Λ[ό]λλ[ι]ο[ς, Μάρκου υἱὸς, Σα]γουτηνὸς [*]χν[α΄]
[Αὐ]ρ. Σώστρατος Ἀ[ρτέμωνος Κνουτει]νεὺς [*]χ[λε΄]
[Αὐ]ρ. Ἀνδράγαθος Μ[ηνᾶ ..... ?]νὸς [*]χκ[ε΄]
[Αὐρ.] Εἰρηναῖος Μ... [*]χκ΄
[Αὐρ.] Ἀλέξανδρος [Καρικοῦ Ἴλλα Συνναδ]εὺς *χκ΄?
[Αὐρ.] Ἰοῦλις Κα[ρικοῦ Ἰουλιεὺς οἰκῶν ἐν .... *]χα΄
[Αὐρ.] Χαρίτων [Λυκίδου Μαληνὸς πρὸς Χῶμα Σακηνὸν] *χ[α΄]
[Αὐ]ρ. Ὀρέστης [Ἀνδρωνος] [*]χα΄
[Αὐ]ρ. Ἑρμῆς Μᾶ[μα (?Ἴμενος?) Πατεηνὸς *[χ]πε΄
[Αὐ]ρ. Ἀρτέμω[ν Ἀρτεμιδώρου *φοε΄]
[Αὐρ.] Ἑρμογ[ένης Ἀρτέμωνος *φοε]
[Αὐρ.] Ἀλέ[ξανδρος Μεννέου *φξα΄]
[Αὐρ.] Ζωτι[κὸς ....]
[Αὐρ.] Καρικ[ὸς Καρικοῦ Πατεηνὸς] *φνα΄
[Αὐρ.] Μεννέ[ας Ἴμενος Οἰκεηνὸς *]φνα΄

[Αὐ]ρ. Παπ[ᾶς Μαρίωνος Κλαντεηνὸς] * φνα′
[Αὐ]ρ. Ἀριστ[έας . . . . . * φνα′]
[Αὐ]ρ. Πα[πίας Ἑρμῆδος Ἰουλιεὺς οἰκῶν ἐν . . . * φκε′]
[Αὐ]ρ. Ζω[τικὸς Ζωτικοῦ Ἀτταληνὸς * φκε′]
[Αὐ]ρ. Μεν[νέας Διομήδου Ῥενβεανὸς] * [φκε′]
[Αὐ]ρ. Παπᾶ[ς . . . . . *] φ[α′]
[Α]ὐρ. Ἴμαν [Ζωτικοῦ Διοφάνου Πταγιανὸς * φ]α′
Αὐρ. Ζω[τικὸς Ἀρτεμιδώρου Μαληνὸς πρὸς Χῶμα]
Σακ[η]ν[ὸ]ν [* φα′]
Τίτος Λ[αιτώριος, Τίτου υἱὸς, Καλουήνιος *] υπ[ε′]
[Α]ὐρ. Ἴμαν . . . . . -ε]ὺς [* υ]πε′
Αὐρ. Δά[δης Μεννέου Κτιμενηνὸς *] υ[ο]ε′
[Α]ὐρ. Μεν[νέας Ἴμενος Πεσκενιάτης] * υ[ξε′]
[Α]ὐρ. Ἀλέ[ξ]ανδρος [Καρικοῦ Ὀουινιάτης] * υ[ξε′]
[Αὐ]ρ. Καρικὸς [Ε]ὐγνώ[μονος Ἀδαδεὺς *] υ[ξε′]
[Α]ὐρ. Λοῦκις Κορνηλίου [Σιμικκεὺς *] υνα′
[Α]ὐρ. Ἀππᾶς Παπᾶ Κε[ρασιανὸς δ]όντος * υνα′
[Α]ὐρ. Ἀππᾶς Ἀππᾶ [Κτιμενηνὸς *] υν[α′]
[Α]ὐρ. Ξένων . . . Νε[οφυ]τηνὸς [δο]ὺς [*] υ[να′]
[Α]ὐρ. Ἴμαν [Δημητρίου Τυι]τηνὸς [*] υνα′
[Αὐρ. Ἴ]μαν Ἀλ[εξάνδ]ρου Σ[ι]μικκεὺς [*] υκε′
[Αὐ]ρ. Ἀππᾶ[ς Λέωνος Κ]τιμ[ε]νηνὸς [*] τπε′
[Αὐ]ρ. Με[ννέας Μεννέου] Μα[ρ]αλλιτ[εὺς * τπε′]
[Α]ὐρ. Διογ[ένης Σώζοντος Διατορηνὸς * τοε′]
[Αὐ]ρ. Μεννέας [Ζωτικοῦ Μᾶμα Πεσκενιάτης * τοε′]
[Αὐ]ρ. Ἴμαν . . . . . [* τ]να′
. . νις Αἴλ[ιος Δ]ιόνυσις Λυ[καονεὺς πρὸ]ς [ἔνδον] * τκε′
. . . . . Μεν[νέου Πολυ]μαργηνὸς * τα′
[Αὐρ.] Καρικ[ὸς] Δημητρίου Μαραλλιτεὺς [*] τε′
[Αὐ]ρ. Μεννέας Ἀρτέμωνος Του[ι]τηνὸς [*]σμ′
[Αὐρ. Σωκ]ρά[τ]ης Μ[εννέου?]

No. 375.

Saghir. In the Turbe *in the village. My copy was verified by Mr. Ramsay in* 1886. *Copy and impression.*[1]



Around the corner are the following ends of lines:

OCCΥΝΑΔΕΥ

ΛΕΙΤΗC ∗Χ

∗ΦΑ

CΥΝΑΔΕΥC ∗ΥΖΕ

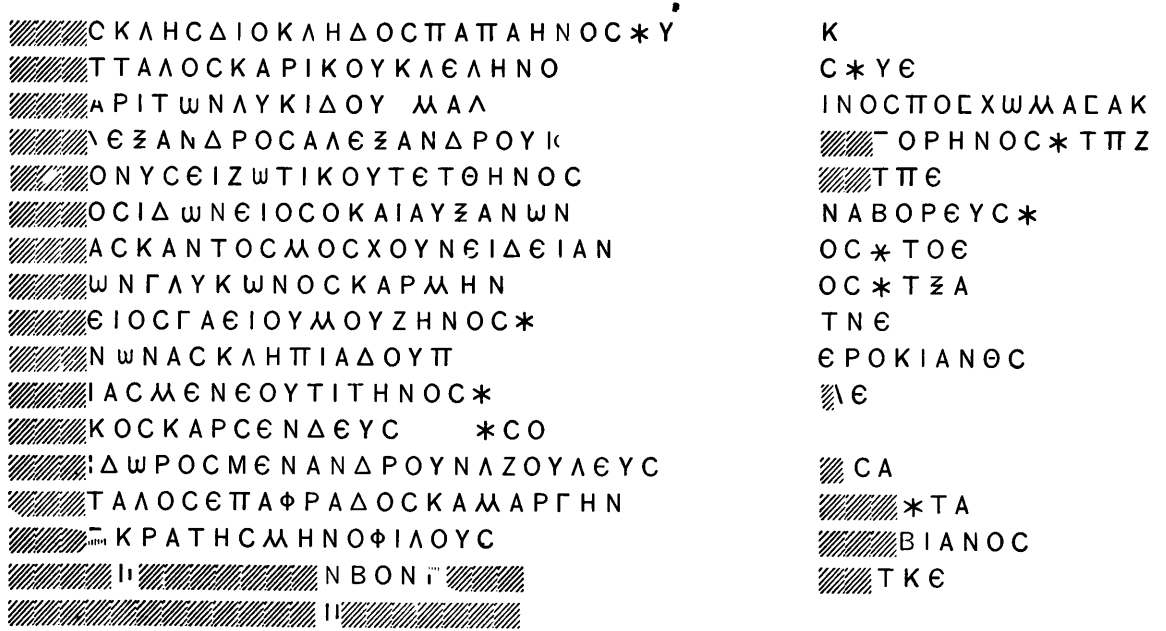
ΑΡΜΗΝΟC ∗ΥΖ

OC ∗ΥΛ

ΤΗC ∗ΥΚΕ

ΗΝΟC ∗ΥΚ

NOC ∗CΒΟΚΛΒΙ



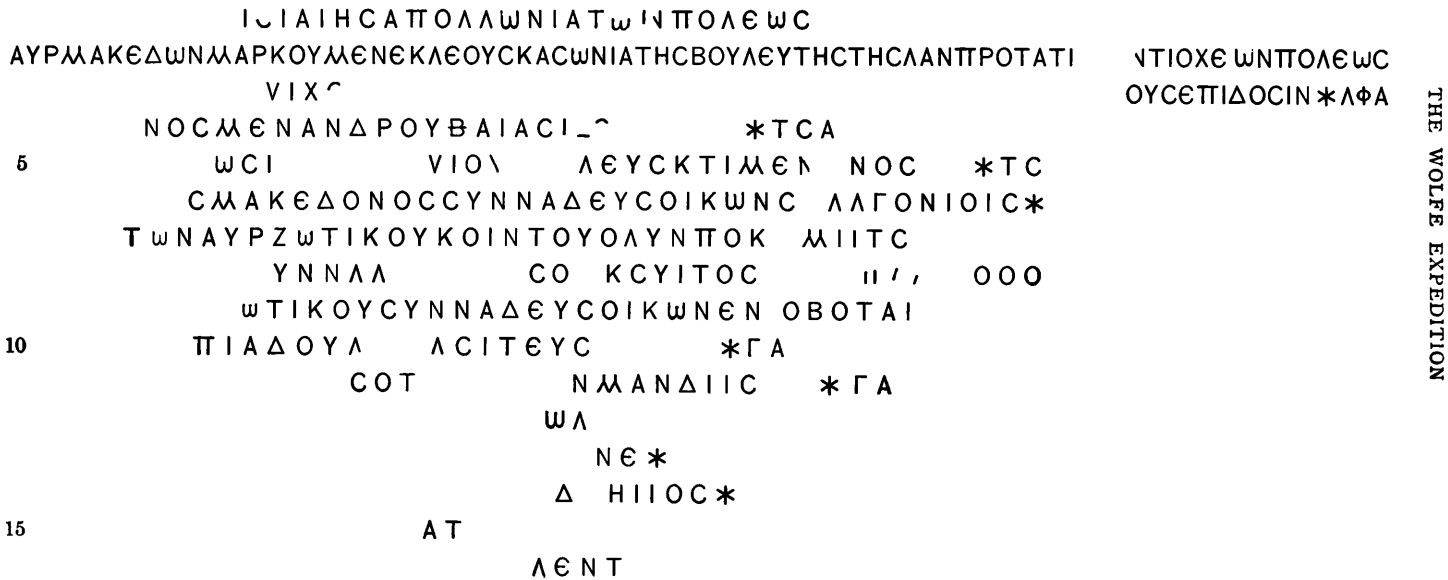
[1] *Var. Lect.* Mr. Ramsay reads in line 5, EPM; 30, EKPA; 31, NBOK; 14, BPAIB. From line 25 on, a new hand engraved the inscription.

AK ΜΑΙΑ

. . . . . [ἐπὶ] ἀναγραφέως Αὐ[ρ.] . . . . . .
. . . . . [Θε?]οδώρου Λουκείο[υ] . . . . . .
. . . . . [Ἀντ]ιόχεως δόντο[ς] . . . . . .
. . . . . Πρωτανακλίτου Ἑρ[μογένου?] . . .
. . . . . [Ζ]ωτικοῦ τοῦ καὶ Ἑρμοῦ Γ[ά]ϊος Συναδεὺς
[Αὐρ. Κα]ρικὸς Μάνου Ἀκροηνὸς * ψι΄
[Αὐρ.] Δομνίων Ἀμύντου Μητροπολείτης * χ΄
[Αὐρ.] Σωκράτης [Κ]ουσεανὸς ἱερεὺς * φα΄
[Αὐ]ρ. Ζωτικὸς Κωκούτας Ἑρμοκωμή(της) Συναδεὺς * υξέ΄
[Α]ὐρ. Ζωτικὸς Μάνου Σουσιλου [Κ]αρμηνὸς * υ[ξέ΄]
[Αὐρ.] Δίσκος Ἀντιόχου Καρμηνὸς * υλ΄
[Αὐ]ρ. Γλύκων Ἀσκληπιάδου Ἐσουακωμήτης * υκέ΄
ἐπὶ βραβευτῶν Α(ὐ)ρ. Ἀλκίμου Ἀλκίμου Παπαηνο(ῦ) * υκ΄
καὶ Ἀππᾶ Γαΐου Λαπιστρηνο(ῦ) σβ΄ ΟΚΛΒΙ
[Αὐρ. Δι]οκλῆς Διοκλῆδος Παπαηνὸς * υκ΄
[Αὐρ. Ἄ]τταλος Καρικοῦ Κλεληνὸς * υέ΄
Αὐρ. Χ]αρίτων Λυκίδου Μαλ[η]νὸς π(ρ)ὸς Χῶμα Σακ[ηνὸν]
[Αὐρ. Ἀ]λέξανδρος Ἀλεξάνδρου [Δια?]τορηνὸς * τπζ΄
[Αὐρ. Δι]ονύσει(ος) Ζωτικοῦ Τετθηνὸς * τπέ΄
[Αὐρ. Π]οσιδώνειος ὁ καὶ Αὐξάνων [Κιν]ναβορεὺς *
[Αὐρ. Ἀβ]άσκαντος Μόσχου Νειδειανὸς * τοέ΄
[Αὐρ. Γλύκ?]ων Γλύκωνος Καρμηνὸς * τξα΄
[Αὐρ. Γά]ειος Γαείου Μουζηνὸς * τνέ΄
[Αὐρ. Ξέ]νων Ἀσκληπιάδου Περοκιαν(ὸ)ς
[Αὐρ. Παπ]ίας Μεννέου Τ[υ(ι)τ]ηνὸς * [λ]έ΄
[Αὐρ. Καρι]κὸς Καρσενδεὺς * σο΄
[Αὐρ. Ἰσ]ίδωρος Μενάνδρου Ν[α]ζουλεὺς * σα΄
[Αὐρ. Ἄτ]ταλος Ἐπαφρᾶδος Καμαργην[ὸς] * τα΄
[Αὐρ. Μενε]κράτης Μηνοφίλου Σ[ουρ]βιανὸς * τκέ΄

No. 376.

Saghir. *In the* Turbe *in the village.* *Very badly defaced.* *My copy was verified by Mr. Ramsay in* 1886. *Copy.*



NOC COIC*ЄГ
OI
ɔC
ΙΜ
ΙCΜ ΛOI
Δ
THC*Aω
ΛTIT
N
NOC ΠIO ΛTHCKOΛI NIA
ΓAI ITA
O II CΛIICA ·T
IN
CC*
CIAΔOC HNΛ
CNHCM·C CVNN Nω*AΨA
OIK OYCYNNAΔЄY OIKΩN NA NIC ω AΛЄT *AA
ΠIIAC / Λ ΦVCTPЄYC HTHC*A*NA
ZωTIKOC M NNOC HC*AXA
AΠΠAC/ ΛΛOΛ Ψ. IKI

ΛΑΝΔ ΛΜΑΔΟCΤΟΥ ΚΟCCΚΥΜΝΟΥ ·
ΑΡΙΚΟCΑΤΤΑΛΟΥΑΝΠЄΛΑΔΗΝ
ΟΝΗCΙΜΟCΖωΤΙΚΟΥCΥΝΝΑΔЄΥCΟΙΚωΝЄΝ·· ΛΙΓΑΝω∗ΆΦΝΑ
ΥΝΤΡΟΦΟCΜЄΝЄ ΝΑΛΥ ΖωΤΙΚΟCΒΠЄCΚЄΝΙΑΤΗC∗
ΛΛ Ο ΙΔ ΝЄΝΚΟΥΜΛΛΙΤΤω∗ΑΫΑ
Єω ΝЄΥΓ ΑΥΝΑΙ ΙΜΑΝΜ ΙΑCΡΑ ΙΝ
ΠΑCΚΡΑΤΗCΙ ΠΑΠΙΑCΑΛЄ≱ΑΝΔΡΟΥΑΙΖΗΝΟC∗ΛV
ΑΡΚΑCΙ ΚΡΑΙ ΑΥΡΓΑΛЄ≱ΑCΓΑΙ℃ ΜЄΝΙΑC
ΗΝΑΝ ЄVCΟΙΚΟΥΝΤΟCЄ''''ΑΝΠЄΛ
ΤЄΥ ΜΑΡΚΟCΟΠΤΑΤΟΥΜΙΚωΝΙΑΤ
Ρω ΑVΡΗΛΙΟCΠΑΠΙΟΥΤΙ
ΙΟΥΝωΝ C∗Α¯Α
ΓΟΝVCΙC ΤΗΝΟC∗ΑΤΑ
ΑΙΚ ЄΜ ∗ΑΤΑ
ΑΡΙΚΟCΜ ∗ΑCΝΑΑΥΡΖωΤΙΚ
ΝΙΛΑΤΑ ΛΑΔΗΝΟC
ΖωΤΙΚΟ CΛ/ \ΡΑΠΠΑCΑΛЄ≱ΑΝΔΡ
ΑΡΙΚΟC CΝΛΛΓΟVΝΤVC∗ΑCΑ
ΠΑΠΙΑCΙ ΚЄΡΑCΙΑΝ
ΑV≱ΑΝω ΛCCΟΥ

ΠΑΠΑCΖ
ΤЄΙΜΟΘЄΟC
ΑΔΟC
) ΑΡΤЄΜ
Ο
ΖΩΤΙΚ
ωΤΙΚ
ΑCΒΑC
65[1] ΠΑΠΑC

Around the corner are the following ends of lines; the exact lines to which they belong are not to be determined owing to the position of the stone.

ΟCΜΑΚЄΔΟΝΟCΛΑΜΙ
ΗΝΟCΔΟΝΤΟC
*BCNA

Still lower down is this: ΧΑΙΛΙΑΡЄVC*ΒΑ

[1] *Var. Lect.* Mr. Ramsay reads line 21, ΙCΜΩΝΛΟΥ; 26, end, ΚΟΛΩΝΙΑ; 38 not found in my copy; 44, ΓΑΛΒΑCΓΑΙΟΥΛΙΜЄ; 54, ЄΝΛΛΓΟΥΝΙ · C * ΑCΑ.

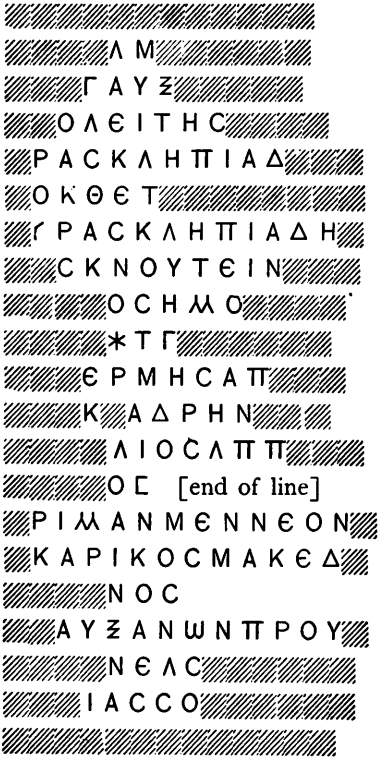
[τ]ῆς Ἀπολλωνιατ[ῶν] πόλεως
Αὐρ. Μακέδων Μάρκου Μ[ε]νεκλέους [Κασωνιάτης
βουλευτὴς τῆς λαμπροτάτ[ης Ἀν]τιοχέων πόλεως
δ]οὺς ἐπίδοσιν ✱ [,δ]φα΄
νος Μενάνδρου β΄ Α[ρ]ασι[ζεὺς] ✱ [,γ]σα΄
Κτιμε[νη]νὸς [,γ]σ΄
Μακεδόνος Συνναδεὺς οἰκῶν [ἐν Α]λγονίοις ✱
[ἐπὶ βραβευ]τῶν Αὐρ. Ζωτικοῦ Κοΐντου Ὀλυμποκ[ω]
μ[ή]τ[ου]
[Σ]υννα[δέω]ς ο[ἰ]κ[ο]ῦ[ν]τος [ἐν . . . .]
[Ζ]ωτικοῦ Συνναδεὺς οἰκῶν ἐν Ὀβό[ρ]αι[ς]
[Ἀσκλη]πιάδου Λ α]σιτεὺς ✱ ,γα΄
[Συνναδεὺ]ς ο[ἰκῶν ἐ]ν Μάνδ[ρῃ] ✱ ,γα΄
. . . . . .
[Ἀρτέμων] Λο[υκίου]
. . . . . .
τῆς κολ[ω]νία[ς]
[Αὐρ. Ὀ]νήσ(ι)μ[ο]ς . . . . Συνν[αδεὺς οἰκῶν ἐν Πελιγά]νῳ
✱ ,αψα΄
[Αὐρ. Ζωτι]κ[ὸς . . . .]ου Συνναδεὺ[ς] οἰκῶν [ἐν Κουμ]α-
λέτ[τῳ ✱] ,α[ψ]α΄
[Αὐρ. Ἀ]π[π]ᾶς Λ α]φυστρεὺς [✱ ,αχ]να΄
[Αὐρ.] Ζωτικὸς -κωμ]ήτης ✱ ,α[χ]να΄
[Αὐρ.] Ἀππᾶς [Ἀππᾶ . . . .] Ψ[ερ]κι[οκωμήτ]ης ✱ ,αχνα΄
[Ζωτι]κὸς Σκύμνου
[Αὐρ. Κ]αρικὸς Ἀττάλου Ἀνπελαδην[ὸς ✱ ,αχνα΄?]
[Αὐρ.] Ὀνήσιμος Ζωτικοῦ Συνναδεὺς οἰκῶν ἐν [Πε]λι-
γάνῳ ✱ ,αφνα΄
[Αὐρ. Σ]ύντροφος Μενε[κλέους . . . . ✱ ,αφ]να΄. Αὐ[ρ.]
Ζωτικὸς β΄ Πεσκενιάτης ✱?
. . . . . [οἰκῶ]ν ἐν Κουμ[α]λίττῳ ✱ ,αψα΄
Ἴμαν

[Αὐρ. Ἀπ]πᾶς Κράτης . . . . [Αὐρ.] Παπίας Ἀλεξάνδρου
Αἰζηνὸς ✱[,α]υ′
Α[ὐ]ρ. [Π]ασικρά[της] . . . . Αὐρ. Γάλ[β]α[ς] Γαΐο[υ
Λι]μενίας
[Συνναδ]εὺς οἰκοῦντος ἐ[ν . . .] Ἀνπελ[άδι]
[Αὐρ.] Μάρκος Ὀπτάτου Μικωνιάτ[ης]
Αὐρήλιος Παπίου
✱,α[τ]α′
[Αὐρ. Δι]ονύσι[ος -]τηνὸς ✱,ατα′
✱,ατα′
Αὐρ. Καρικὸς Μ[εννέου ✱,ασνα′. Αὐρ. Ζωτικὸς
[Ἀνπε]λαδηνὸς
[Αὐρ.] Ζωτικὸ[ς . . . . . Αὐ]ρ. Ἀππᾶς Ἀλεξάνδρ[ου]
[Αὐρ. Κ]αρικὸς [. . . . οἰκῶν ἐ]ν [Ἀ]λγουν[ίοις ✱,ασα′
[Αὐρ.] Παπίας Κερασιαν[ὸς]
[Αὐρ.] Αὐξάνω]ν Σαγαλα]σσ[ε]ὺ[ς]
[Αὐρ.] Παπᾶς Ζ]ωτικοῦ]
[Αὐρ.] Τειμόθεος
αδος
[Αὐρ.] Αρτέμ[ων]
ο
[Αὐρ.] Ζωτικ[ὸς]
[Αὐρ. Ζ]ωτικ[ὸς]
[Αὐρ.] Ἀ(σ)βάσ[καντος]
[Αὐρ.] Παπᾶς

ος Μακεδόνος Λαμί[ου]
-ηνὸς δόντος
✱,βσνα′
Χαιλιαρεὺς ✱,βα′

No. 377.

Saghir. Fragment in the side of the Turbe *in the village. My copy was verified by Mr. Ramsay in* 1886. *Copy.*



[Αὐρ.] Αὐξ[άνων]
[Μητροπ]ολείτης
[Αὐ]ρ. Ἀσκληπιάδ[ης]
. . . . . .
[Αὐ]ρ. Ἀσκληπιάδη[ς]

Κνουτειν[εὺς]
. . . . . .
∗τγ[-΄]
[Αὐρ.] Ἑρμῆς Ἀπ[πᾶ]
Κ[ρ]αδρην[ός]
[Ἰού]λιος [Ἀ]πп[ᾶ]
-ην]ὸς
[Αὐ]ρ.Ἴμαν Μέννεον
Καρικὸς Μακεδ[όνος]
-νος
Αὐξάνων Πρου[ρειστρεὺς]
[Μεν]νέ[α]ς
. . . . . .

No. 378.

Saghir. In the wall of a house. My copy was verified by W. M. R. in 1886. *Copy.*

RIGHT SIDE.	LEFT SIDE.
ΙΑΛΟΥΧΑΡ	Ο
ΟΙΚΩΝΕΝΤΙ	ΑΝ
ΛΟΓΕΝΟΥΕΡ	CωCΔ
ΗΤΟΥΔΟΝΤ	ΟC∗ΥΟC
ΚΙΝΝΑΒΟΡΕΥ	C∗ωK
ΝΟCCΟΥΡΒΙΑΝ	ΟC∗ωA
ΙΚΟΥΒΑΤΤΕ	ΑΝΟC∗ωA
ΛΑΡCΙΑΝΟC [end]	∗ωKЄ
ΟCΚΙΝΝΑΒΟ	ЄΥC∗ωA
ЄΝΑΛΓΙΖ	ΟΙC∗ωA
ΛΙΑΝΟC	∗ΥΝΑ
ΝΟC	ω∗ΥΝΑ

[Ἀττ]άλου Χα[ρμην]ὸ[ς]
οἰκῶν ἐν Π[ελιγάνῳ?]
[Ἑρμ]ογένου Ἑρ(μ)έως Δ[αο-
κωμ]ήτου δόντος (ω)ο[ε΄]
Κινναβορεὺς * ωκ΄
-νος Σουρβιανὸς * ωα΄
[Ζωτ]ικοῦ Βαττεανὸς * ωα΄
[Μ]αρσιανὸς * ωκε΄
-ος Κινναβορεὺς * ωα΄
[οἰκῶν] ἐν Ἀλγίζοις * ωα΄
[Βαρουκ]λιανὸς *ψνα΄
-νὸς . . . * ψνα΄.

No. 379.

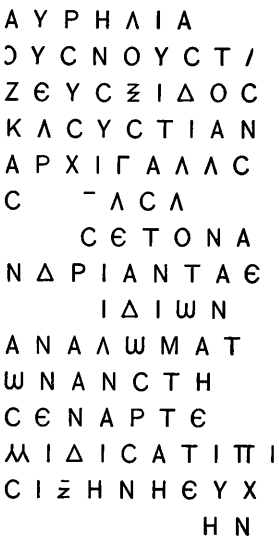
Saghir. Copy.

ΩΝ ΑΙΟΛ
ΑΥΡΓΑΙΟCΜΑΝΟΝ ΛᴺΛΝΗΝΟC
ΑΥΡЄΙΡΗΝЄΟCΑΛЄ‡ΑΝΔΡΟΥΔΟΥΔΑΔΗΝΟCΧΑΛΚΙ
ΑΥΡΚΑΡΙΚΟCΑΛЄ‡ΑΝΔΡΟΥΚΑΧЄΙΤΗCΜΑΛΗΝΟC

Αὐρ. Γάϊος Μανον[. . . α]ν[α]νηνὸς
Αὐρ. Εἰρηνέος Ἀλεξάνδρου Δουδαδηνὸς χαλκι
Αὐρ. Καρικὸς Ἀλεξάνδρου Καχείτης Μαληνός.

No. 380.

Saghir. Support to the porch of a house. Letters very indistinct. My copy was verified and corrected by Mr. Ramsay in 1886. *Copy.*



Αὐρηλία
[Ο]ὐ[ϵ]νοῦστ[α]
Ζεύ⟨σ⟩ξιδος
Κλ[ϵ]υστιαν[οῦ]
Ἀρχιγάλλ[ου]
. . . . .
. . . σϵ τὸν ἀ
νδριάντα ἐ[κ]
[τῶν] ἰδίων
ἀναλωμάτ-
ων ἀν[ϵ]στη-
σεν Ἀρτέ-
μιδι CATIΠI
ЄIξHNH εὐχ-
ήν.

No. 381.

Saghir. Fragment on top of the Turbe *in the village. My copy was verified by Mr. Ramsay in* 1886. *Copy.*



	-α]νηνὸς *
	Ἀνπελαδη[νὸς]
	Αὐρ. Αὐξάνον[τος]
	καὶ Αὐρ. Ἴμε[νος]
5	-] Π⟨ι⟩αδιανὸς
	. . . . .
	ά]δης Ἀλε[ξάνδρου]
	. . . . .
	-]κράτου ἱπ[-
10	-]εὺς πολείτ[-
	[Ἀλγιζεὺς
	[Ἀσκληπιά[δης]
	]ς * φμα′

On the back of this fragment is:



No. 382.

Saghir. Fragment. Letters very rude and badly engraved. Copied by W. M. Ramsay in 1886.[1]

ΩΤΚΟΥΑΡΤΕΜΩΝΟΣ ΒΟΑΛΙΑΝΟΥΤ
ΜΕΝΕΚΛΗΣΜΕΙΛΑΤΜΕΟΣ
ΜΑΡΚΟΣΓΛΥΚΩΝΟΣΛΑΠΤΟΚΩΜΗΤΗΣ
ΣΙΡΓΩΝΠΑΥΛΕΙΝΟΥΓΑΡΔΥΒΙΑΝΟΣ
ΘΕΜΙΣΩΝΑΠΠΑΑΖΑΡΕΥΣ
ΠΑΠΑΣΑΡΤΕΜΙΔΩΡΟΥΛΑΝΚΗΝΟΣ
ΤΙΤΟΣΤΕΡΕΝΤΙΟΣΚΑΡΒΟΚΩΜΗΤΗΣ
ΜΑΡΚΟΣΚΟΥΕΙΝΤΟΣΚΟΙΝΤΟΥΥΙΟΣ
ΔΗΜΑΣΛΙΙΟΥΙ ΝΟΥΚΑΡΒΟΚΩΜΗΤΗΣ
ΜΑΡΚΟΣΓΑΙΟΣ ΚΡΑΔΡΗΝΟΣ
ΑΡΤΕΜΙΔΩΡΟΣΠΑΠΑΛΑΝΚΗΝΟΣ
ΖΩΤΙΚΟΣΑΠΠΑΠΑΓΑΔΗΝΟΣ

[Two bulls' heads with a wreath suspended between them from their horns.]

ΖΑΝΔΡΟΥ
ΒΔΑΟΚΕ
ΜΗΤΟΥ

ΠΑΠΑΜΑ

ΣΙΗΟΥΚΑΡ

ΝΟΣ

[1] Ligatures occur in lines 2, the last ΜΕ; 3, ΜΗ, ΗΣ; 7, ΜΗ, ΗΣ.

LEFT HALF.

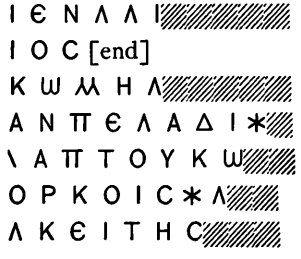
[Ζ]ωτ[ι]κοῦ Ἀρτέμωνος Βοαλιανοῦ? Τ
Μενεκλῆς Μειλάτμειος
Μάρκος Γλύκωνος Λαπτοκωμήτης
Σίργων Παυλείνου Γαρδυβιανός
Θεμίσων Ἀππᾶ Ἀζαρεὺς
Παπᾶς Ἀρτεμιδώρου Λανκηνὸς
Τίτος Τερέντιος Καρβοκωμήτης
Μάρκος Κουείντος Κοΐντου υἱός
Δημᾶς . . . . . ου Καρβοκωμήτης
Μάρκος Γάϊος . . . . . Κραδρηνός
Ἀρτεμίδωρος Παπᾶ Λανκηνός
Ζωτικὸς Ἀππᾶ Παγαδηνός.

RIGHT HALF.

Ἐπὶ Ἀλε-
ξάνδρου β΄ Δαοκωμήτου [καὶ]
Παπᾶ Μα-
ξί[μ]ου Καρ[μη]νός.

No. 383.

Saghir. Fragment copied by W. M. Ramsay in 1886.



[οἰκῶν] ἐν [Ἀ]λ[γουνίοις]
[. . . . . η]νός
[ἐν . . . .] κώμῃ [*]

[ἐν] Ἀνπελάδι ∗
[Λ]απτουκω[μήτης]
[ἐν . . . .]ορκοις ∗λ . . .
[Καχ]είτης [Μαληνὸς]?

No. 384.

Saghir. Fragment copied by W. M. Ramsay in 1886.[1]

C Є I
I N O C
T I A N O C
Y K N N A B O
Ι Λ Ι Ι Є I T H C
Μ Є N H N O C ∗
O C ∗ Y A
Y Λ I Є Y C
I Μ Є N H N
Ω N Є N I
H N

C Є I
η]νός
[Κλευσ?]τιανὸς
ο] Κ[ι]ννα̣β̣ο[ρεὺς]
εἴτης [∗]
[Κτι]μενηνὸς ∗
ος ∗να΄
[Ἰο]υλιεὺς
[Κτ]ιμενην[ὸς]
[οἰκ]ῶν ἐν . . . .
ην[ὸς].

[1] ΜΕ in line 6 are in ligature.

No. 385.

Saghir. In the Turbe *above the village. Copy.*

ΑΓΑΘΗΤΥΧΗ

ΛCΗЄΚΤΩΝΙΔΙΩΝΑΝΑΛΩΜΑΤΩΝ

Ἀγαθῇ Τύχῃ
ἐκ τῶν ἰδίων ἀναλωμάτων.

No. 386.

Saghir. In the wall of a Mussafir Oda. *Copy.*

ΑΥΡΓΑΙΟC CΚΥ ΜΝΟΥ
C Γ ∧ M

Αὐρ. Γάϊος Σκύμνου

No. 387.

Saghir. In a fountain. Copy.

ΔΙЄΥΧΗΝ

[Ἀρτέμι]δι εὐχήν.

No. 388.

Saghir. In the fountain. Copy.

ΚωΝΟCΙ C ✱ TƵA

ΝΙΝ Ν ✱ ΤΑ
ω

The interesting list of Pisidian ethnics published by Mr. Ramsay in the *Journal of Hellenic Studies*, 1883, p. 32 sqq., is considerably augmented by the names in the new inscriptions published above. I give the ethnics: the name itself of the towns being subject to more or less doubt. I also give each variation of spelling separately: geographers will see which forms are mere variations of one and the same name.

Ἀδαδεύς, 373. 46; 374. 44.
Ἀζαρεύς, 382. 5.
Αἰζηνός, 373. 10; 376. 43.
Ἀκροηνός, 375. 7.
Ἀλγιζεύς, 381. 11.
ἐν Ἀλγιζέοις, 366. 45.
ἐν Ἀλγίζοις, 378. 10.
ἐν Ἀλγονίοις, 376. 6.
ἐν Ἀλγουνίοις, 376. 54; 383. 1.
ἐν Ἀνπελάδι, 383. 4; 376. 45.
Ἀμπελαδηνός, 366. 96, 111, 112.
Ἀνπελαδηνός, 366. 51, 56, 74, 99, 107; 376. 38, 52; 381. 2.
Ἀπολλωνιάτης?, 374. 8; 376. 1.
Ἀρασιζεύς?, 376. 4.
Ἀρκαστηνός, 366. 78.
Ἀρχελαεύς, 366. 54.
Ἀσκαρηνός, 366. 30, 60.
Ἀτταληνός, 373. 33; 374. 34.

Βαρουκλιανός?, 374. 7; probably 378. 11.
Βαττεανός, 378. 7.
Βοαλιανοῦ, 382. 1.
Βοιτινιάθης?, 366. 119. See below, Οἰτινιάθης.

Γανζαηνός, 366. 47.
Γαρδιβιανός, 366. 25.
Γαρδυβιανός, 382. 4.
Γιζηνός, 366. 75; 374. 4.
Γισζηνός, 366. 19.
Γρεκεηνός, 374. 3.

Δαοκωμήτης, 378, 3–4, 382, right half.
Δαρηνός, 366. 38.
Διατορηνός, 373. 49; 374. 53; 375. 19.
Δουδαδηνός, 379. 2.

Ἐζαρεύς, 366. 28.
Εἰρευμενιάτης, 366. 120.
Ἐκκεανός?, 374. 6.
Ἑρμοκωμή(της), 375. 10.
Ἐσουακωμήτης, 375. 13.

Ἰουλιεύς, 373. 32; 374. 21, 33; 384. 8.

Κακοζηνός, 366. 17.
Καμαργηνός, 375. 29.
Κανδρουκώμη, 366. 20.
Καρβοκωμήτης, 366. 16; 382. 7, 9, 15.
Καρμηνός, 375. 11, 12, 23.
Καρσενδεύς, 375. 27.
Καρσενδηνός, 366. 52.
Κασωνιάτης, 376. 2.
Κατιηνείτης, 373. 11; possibly also 384. 5.

Καχείτης Μαληνός, 379. 3; 383. 7.
Κελοσενιάτης, 366. 22.
Κερασιανός, 366. 66, 97; 373. 42; 374. 46; 376. 55.
Κινναβορεύς, 373. 17; 374. 2, 15; 375. 21; 378. 5, 9; 384. 4.
Κινναβοριάτης, 366. 33, 46.
Κινναβορηνός, 373. 31; 374. 31.
Κινναβορήνος, 366. 32.
Κλαντεηνός, 373. 31.
Κλεληνός, 375. 17.
Κλευστιανός ?, 380. 4; 384. 3.
Κνουτινεύς, 366. 59, 63, 101; 373. 15, 19; 374. 13, 17; 377. 7.
ἐν Κουμαλίττῳ, 376. 41.
ἐν Κουμαλέττῳ, 376. 33.
Κουνδοζάτης, 366. 70.
Κουσεανός, 375. 9.
Κραδρηνός, 377. 17; 382. 10.
Κρανοσαγηνός, 366. 88, 89.
Κτιμενηνός, 366. 109; 373. 38, 43, 47; 374. 41, 47, 51; 376. 5; 384. 6, 9. See below, Χθιμενηνός.

Λανκηνός, 366. 62; 382. 6, 11.
Λανκεηνός, 366. 79.
Λαπειστρεύς, 366. 104.
Λαπιστρηνοῦ, 375. 15.
Λαφυστρεύς, 376. 34.
Λαπτοκωμήτης, 382. 3.
Λαπτουκωμήτης, 383. 5.
Λιμενίας, 376. 39.
Λυκαονεὺς πρὸς ἔνδον, 373. 52; 374. 56.
Λυκιοκωμήτης, 366. 23.
Λ..λιετμετηνός, 366. 91.

Μαληνὸς πρὸς Χῶμα Σακηνόν, 373. 23, 36; 374. 22, 38; 375. 18.
Μαμουτηνός, 366. 71, 73.
Μαμουττηνός, 366. 76.
ἐν Μάνδρῃ, 376. 11.
Μαραλλιτεύς, 373. 16, 48, 50; 374. 14, 52, 58.
Μαραλιτηνός, 366. 95.
Μαρσιανός, 366. 64; 371. 6, 7; 378. 8.
Μειλάτμειος, 382. 2.
Μεργνιάτης, 366. 108.
Μητροπολείτης, 375. 8; 377. 3.
Μικωνιάτης, 376. 46.
Μικκωνειάτης, 366. 42, 43.
Μονοκληρείτης, 366. 36.
Μορδιανός, 366. 17.
Μουζηνός, 375. 24.
Μ..υλιάτης, 366. 98.

Ναξουλεύς, 366. 21, 27, 28.
ἐν Νείδῳ, 366. 49.
Νειδηνός, 366, 34.
Νειδεηνός, 374. 9.
Νειδειανός, 375. 22.
Νεοφυτηνός, 374. 5, 48.

ἐν Ὀβόραις ?, 376. 9.
Οἰκεηνός, 373. 30; 374. 30.
Οἰτινιάθης ?, 366. 119. See above, Βοιτινιάθης.
Ὀλυμποκωμήτης, 366. 26.
Ὀλυνποκωμήτης, 366. 7, 31; 372. 3.
Ὀεινιάτης, 366. 53, 61, 93, 94.
Οὐεινιάτης, 366. 81, 92, 114.
Ὀουινιάτης, 373. 40; 374. 43. See below, Ὠεινιάτης.

Παγαδηνός, 382. 12.

Παδιανός, 374. 1; 381. 5.
Παπαηνός, 375. 14, 16.
Πατεηνός?, 373. 25, 29; 374. 24, 29.
Πειδρηνός, 366. 18, 29.
Πεισδηνός, 366. 102.
Πεισδιανός, 366. 58, 118.
ἐν Πελιγάνῳ, 376. 32, 39; probably also 378. 2.
Περοκιανός, 375. 25.
Πεσκενιάτης, 366. 116; 373. 51; 374. 42, 54; 376. 40.
Πεσκεινιάτης, 373. 39.
Πεσεννιάτης, 366. 106.
Πολυμαργηνός, 366. 117; 374. 57.
Προυρειστρεύς, 366. 37; 377. 17.
Πταγιανός, 366. 15, 35, 40, 82, 100; 373. 35; 374. 37.

Ῥαιτηνός, 366. 80.
Ῥεκοκωμήτης, 375. 14; 374. 12.
Ῥενβεανός, 373. 34; 374. 35.

Σαγουντηνός, 373. 18; 374. 16.
Σιμικκεύς, 373. 45; 374. 45, 50.
Σιμμικκεύς, 373. 41.
Σουρβιανός, 378. 6; 375. 30.
Συνναδεύς, 366. 20, 45; 373. 21; 374. 11, 20; 376. 6, 8, 9, 11, 32, 33, 39, 45.

Λ..-ασιτεύς, 376. 10.
-ανανηνός, 379. 1.
-ανηνός, 381. 1.
-ηνός, 377. 13.
-κωμήτης, 376. 35.
Συναδεύς, 375. 6, 10.
Συρσηνός, 366. 103. Probably a mistake for Τυρσηνός; see below.
Ταταεύς, 366. 41.
Ταταηνός, 373. 13; 374. 10.
Ταλιμετεύς, 366. 85, 86.
Ταλωεττηνός, 366. 69.
Τενιανός, 366. 83.
Τετθηνός, 375. 20.
Τευιτηνός, 366. 65.
Τιτηνός, 366. 77.
Τουιτηνός, 374. 59.
Τυιτηνός, 366. 84; 373. 44, 53; 374. 49?; 375. 26; 376. 48?.
Τυτηνός, 366. 39.
Τυρσηνός, 366. 67, 68; see above, Συρσηνός.
Τριγλεττηνός, 371. 9.
Τρουγλεττεύς, 366. 50.
Τωτωνιάτης, 366. 44; possibly also 366. 74.

Χαιλιαρεύς, 376. 69.
Χθιμενηνός, 366. 113, 115; see above, Κτιμενηνός.

Ψερκιοκωμήτης, 366. 24; 376. 36.

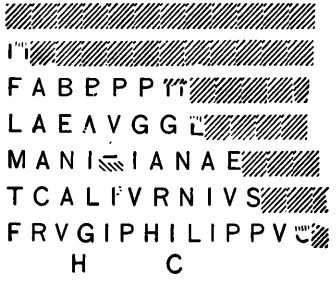
Ὠεινιάτης, 366. 90, 105; see above, Οἰνιάτης, etc.

-οτωνιάτης, 366. 74; possibly Τὠτωνιάτης.
-ορκοις, 383. 6.
-ωνιανέτης, 366. 48.

We return from Saghir in the direction of Yalowadj to the village Yaghdjilar, one hour southwest of Yalowadj.

No. 389.

Yaghdjilar. In the corner of a house. Copy.



. . . . . .

. . . . [praef(ecto)]
fab[r](um), p[raef](ecto) [a-]
lae [A]ug(ustae) G[er-]
mani[t]ianae
T. Cal[p]urnius, [L(ucii) f(ilius), Ser(gia),]
Frugi Philippu[s]
h(onoris) c(ausa).

August 19. I undertook an excursion down the gorge of Yalowadj Tchai past Üyüklü (in the plain) and Eyerkler, to Kötürnek (2 h. 43 m.), returning at night to Yaghdjilar.

No. 390.

Üyüklü. In the cemetery. Copy.

L · N E R V T I V S
S E R · D · S · P · F · C ·

L(ucius) Nerutius, [Q](uinti) [f](ilius),
Ser(gia), d(e) s(ua) p(ecunia) f(aciendum) c(uravit).

No. 391.

Üyüklü, two hours west of Yalowadj. In the street. Copy.

T · C I S S O N I V S	T(itus) Cissonius,
S E R · F · S E R	Ser(gii) f(ilius), Ser(gia),
V E T E R · L · V I I	veter(anus) l(egionis) VII

For the name Κρισπίνη Κισσωνία, see No. 363.

No. 392.

Üyüklü. In the cemetery. Copy.

C A ΠΤ O Λ Λ Ω N I O Y M A M A
A T H P Є A Y T H Z Ω C A K A I Y I Ω
Ω Z̄ Є O N Ω T I M N H M H C X

[Βαβεὶ?]ς Ἀπολλωνίου Μάμα-
[ντος θυγ]άτηρ ἑαυτῇ ζῶσα καὶ υἱῷ
. . . . . μνήμης χ[αριν].

For the name Μάμας, see *Journal of Hellenic Studies*, 1883, p. 34, where it is referred to Cybele-Demeter.

August 20. Üyüklü, *via* Kur Sari, etc., Tokhmadjik, etc., to Gelendos, 6 h. 36 m. We traverse a rolling country to Kur Sari, where we found a number of very large stones, belonging most probably to a temple. These stones came from the ancient site at *Tchailak*, mentioned below.

No. 393.

Kur Sari. In the wall of the Djami. Copy.

T · C A M P V S I V S · C F S E R
V E T R A N V S · D E · L E G I O N E
V · G A L I C A

T. Campusius, C(aii) f(ilius), Ser(gia),
vetranus de legione V Ga(l)lica.

The character of the country is open, and strongly rolling, throughout this whole region.

No. 394.

Aïplar [called Eyuplar in the Salname]. Quadrangular cippus by the Djami. Copy.



. . . . . ἱερεὺς Δι-
[ὸς] . . . . . εὐχήν.

A short distance east of Eyuplar,[1] at a spot now called Tchailak, is the site of an ancient town, from which the stones of Kur Sari, Eyuplar, etc., were brought. From here we go southwest to Kur Sari Aktche Assar; the name is not very well given by Hamilton as Ak Chesa.

From here we head south-southeast, passing the site of an ancient village and leaving an immense swamp on our left. Tokhmadjik is situated at the foot of the mountains.

No. 395.

Tokhmadjik. Block in the street. Copy.



Κύριε βοήθι τοῖ[ς ϵ]ἰσπορευομένυς
ἰς τὸν ὖκον τοῦτ[ο]ν κὴ τοῖς καρπο-
φοροῦσιν ὧν τὰ ὀν[ό]ματα, Κύριε, σὺ [οἶδας].

---

[1] Aïplar, as the natives certainly pronounce it. There is another village of the same name south of Kara Agatch. The name as pronounced by the peasants means "*the disgraced men.*"

It is strange to find κὴ instead of κὲ for καὶ in an inscription where the *iotacism* is so marked. But the phenomenon is not unknown in late inscriptions; for other examples, see *Papers of the American School of Classical Studies at Athens*, I. p. 32; *Mittheilungen des Deutschen Archaeologischen Instituts in Athen*, 1881, p. 124, p. 259 *b*; *Bull. de Corr. Hell.*, 1880, p. 514, 1882, p. 344, No. 61 (= ἡαυτοῦ).

For καρποφοροῦσιν, see an interesting inscription in *Revue Archéologique*, 1877, XXXIII. p. 55: ὑπὲρ εὐχῆς τῶν χωρίων καὶ τοῦ λαοῦ τοῦ ἁγίου Τρύφωνος καὶ τῶν καρποφορούντων ἐν αὐτῷ.

No. 396.

Tokhmadjik. In a field. Copy.

ΑΟΥΤΟΙCΑΡΤΟΚ
ΩΝΙΔΙΩΝΜΝΗΜ

. . . .]λου τοῖς ἀρτοκ[όποις]
[ἐκ τ]ῶν ἰδίων μνήμ[ης χάριν].

From Tokhmadjik we head south-southeast, leaving Tchaltü to our right, and traverse an elevated rolling country, which breaks off suddenly just above Baghlü. This village is situated at the mouth of the gorge down which the Yalowadj Tchai comes. Henceforward we traverse the open plain to Gelendos, situated in the midst of pleasant gardens and vineyards.

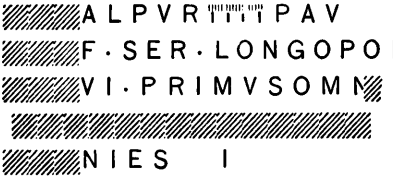
The mountain given on the old map as Sorkundja Dagh must be called Sorkundjak Dagh, from a village Sorkundjak, near Kara Bagh. It must also be confined to small limits; it is the long, low mountain along the lake, stretching from Eyerim Beli towards Aghyl. The mountain south of Gelendos, which abuts on the lake, an hour southwest of Yakka, is called Tekkelik Dagh; it runs west in an unbroken chain until it joins Enevre Dagh. From Yakka a road ascends Tekkelik Dagh in the direction of the Ilan Ovasü. I wished to cross the mountains by this road, but the villagers were unanimous in their statements that the road did not go to the Ilan Ovasü, but merely led to the mountain for the wood supply of the villages in this neighborhood. Accordingly I abandoned the project. The region be-

tween here and the Ilan Ovasü in a direct line is said to be uninhabited and exceedingly mountainous. Certainly no one knows anything about it.

August 21. Gelendos to Baghadjik, 5 h. 17 m. We visited Yakka; then turned southwest along the foot of Tekkelik Dagh) but still being in the plain) to the point near the lake where Tekkelik Dagh turns to run nearly south. At this point the following inscription was copied.

No. 397.

Yakka. At a fountain one hour southwest of Yakka on the road to Egherdir, about twenty minutes from the lake. Copy.



[L(ucio) C]alpur[nio] Pau-
[lo, L(ucii)] f(ilio), Ser(gia), Longo pon-
[t(ifici), q]ui primus om[nium]
. . . . . .

From this point we follow the road traversed last year (1884) from Egherdir to Yalowadj. At the Tchiftlik we leave this road and ascend a Boghaz to Sari Idris and Baghadjik. The country is mountainous and rough.

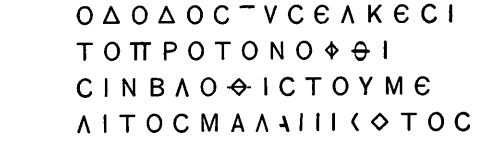
August 22. Baghadjik to Bazarkieui, 4 h. 24 m. We descend southwest from Baghadjik to Monis in a little valley in the mountains. We then cross Gök Tepe, and in two hours find ourselves at Sofula, the northernmost village in Ilan Ovasü, whence a rolling Ova is traversed up to Ilanlü, the residence of the Müdir. Beyond Ilanlü we traverse the open and well-watered plain, crossing the Ak Su above the confluence of the Zindan Su and the Ak Su to Baghlü. Then, recrossing the united stream, the Eurymedon, we pass Baklan to Bazarkieui.

The villages of this whole ultramontane region differ from any I have seen elsewhere, the houses being built of wood in the rudest and most comfortless manner possible.

August 24. Bazarkieui to Avshar and Khatib, 3 h. 42 m. Leaving Bazarkieui we pass Kösüreli and cross a ridge of Kizil Dagh about east. After an hour and a half we are down the mountain, and find ourselves at the head of a wide valley lying between Kizil Dagh and Dipoilas Dagh. Going down this valley nearly south, we pass Kara Agha. After an hour we turn towards the east, up a lateral valley past Terziler to Avshar, situated at the foot of Dipoilas Dagh and not far west of the watershed.

No. 398.

Avshar. Dibek Tashü. Copy.



Water is abundant about Avshar; it flows hence about southeast until it reaches the foot of Anamas Dagh, when it must flow south or south-southwest, and is said to empty into the Ak Su two hours below Belendje.

From Avshar we go to Kotchülar and Khatib, fixing the watercourses as well as possible. We then retrace our steps up the valley down which we came and recross the ridge of Kizil Dagh by a pass north of the road of this morning. At Yeñidje, on the Zindan Su, we again reach the plain of Ilan Ovasü. There are no villages in Zindan Deresi above Budjak, which is situated just at the exit of the Zindan Su from a deep gorge. The name of the stream coming from the direction of Kara Kieui is Ak Su, and after its junction with the Zindan Su the united stream is called Ak Su. The river near its mouth is called Köprü Su from the great ancient bridge near Aspendus. The time occupied on the return from Khatib to Bazarkieui was only 2 h. 46 m., owing to the fact that the road over the *pass* of Kizil Dagh is much easier than the one traversed in the morning over Kizil Dagh itself.

No. 399.

Imrohor. The stone is built into the window of the Djami in the inside; it seems to be complete, but I could only get unsatisfactory glimpses at the inscription between the wooden bars of the window, the Djami being locked and the Imam absent. Copy.

ΟΚΡΑΤΟΡΟϹΚΑΙϹΑΡΟϹΤΡΑΙ
ΟΥΑΔΡΙΑΝΟΥϹЄΒΑϹΤΟΥ ΝΑ
ΤΑΤΑΤΑΓΜЄΝΟΝ
ΟΔΗΜΟϹ

[Αὐτ]οκράτορος Καίσαρος Τραϊ-
[άν]ου Ἀδριάνου Σεβαστοῦ . . .
[κα]τατ[ε]ταγμένον . . . .
ὁ δῆμος.

Imrohor is the site of an ancient town; the ruins (mostly architectural) are scattered through the cemetery. It may be possible that Timbrias must be located here.

August 25. Bazarkieui to Belendje, 4 h. 27 m. Leaving Bazarkieui, we go to Baghlü again.

The whole plain of Ilan Ovasü was thickly studded with the tents of Yuruk nomads from the Pamphylian plain, and their flocks were overrunning all the fields to the intense disgust of the hardworking stationary villagers.

No. 400.

Baghlü. In a fountain ten minutes south of the village. Copy.

ΦΤΡΕΙΜΟϹΑΝΤΙΟΧΟΥΒϘϹΟΥ
ΔΟΥΛΟϹΚΑΤΑΕΠΙΦΑΝΕΙΑΝΤΗϹΘΕΟΥ
ΧΡΗΜΑΤΙϹΘΕΙϹΜΗΤΡΙΟΡΕΙΑΕΚΤϘΝΙ
ΑΝΕΘΗΚΕΝ ΙϘΝ

Πρεῖμος Ἀντιόχου Βώξου
δοῦλος κατὰ ἐπιφάνειαν τῆς θεοῦ
χρηματισθεὶς μητρὶ Ὀρείᾳ ἐκ τῶν ἰ[δ]ίων
ἀνέθηκεν.

Half an hour south of Baghlü the most southern point of Ilan Ovasü is reached, and here the Ak Su enters a narrow and rough cañon, which continues until the first houses of Aïvalü are reached, when it opens up to a wide valley. This valley gradually contracts again until Belendje is reached. Below Belendje the river enters a very narrow cañon, which is said to be impassable, and the road has to take to the mountain above it. Aïvalü is not a village proper, but the name of the united settlements in the little valley just mentioned. Belendje is a part of the village of Aïvalü, and has the mosque. The whole district is Tchepel.

August 26. Belendje, *via* Kara Baulo, to Baulo, 6 h. 54 m. We ascend the mountain west, and in one hour reach Tchal, a small village situated in Sham Ova on the top of Tota Dagh. This is an elevated plateau, comprising Sham Ova, Urudj Ova, and Kizil Ova. From Tchal we head southwest, traversing the plateau for an hour, when we reach the edge of Kizil Ova and begin the descent from Tota Dagh. A descent of one and a half hour's duration brings us to Zengi Ovasü, when we head west, and in half an hour reach Zengi. It is a summer village alone, but with a mosque, and we found it already deserted. The whole country is very barren and utterly unproductive, if I may except the scattering grass that flourishes for a short time during the summer.

Half an hour west of Zengi is Kara Baulo with its fine and extensive ruins that deserve a minute examination at the hands of a trained architect.

Kara Baulo is really a mystery, for it is impossible that even a village could have subsisted in these mountains without help from outside. The mountains are not only uncultivated, but are not capable of being cultivated. And yet in Kara Baulo we stand in the presence of an ancient town of great wealth.

A short glance convinced me that I should have to spend two or three days at Kara Baulo, and as the site is entirely deserted we had to go to Baulo for food for man and beast, returning to-morrow.

Kara Baulo is situated on the western edge of Zengi Ovasü, and we descend sharply about south for three-quarters of an hour, when we find ourselves in a little valley or rather depression in the mountains. At this point I found a ruined temple. After the destruction of the temple it was converted into a house by the natives. The walls were rebuilt with stone débris and fragments of tiles from the roofing of the temple filled into the interstices. Lime mortar was used in this rebuilding; the walls of the rebuilding partly still stand. But the house, or maybe church, has been deserted for centuries, for it is not only surrounded on all sides by a dense forest, but a large pine now stands proudly inside the temple, not to mention small oaks and brushwood.

From here we traverse the little valley, which is cultivated in spots, and then cross a ridge to Baulo, the residence of a Müdir [see Ritter, *Klein-Asien*, II. p. 572 and 574]. Baulo is situated on the mountain side, in the midst of delightful gardens. Below the village to the southwest is a great sink or loop in the mountains, the land of which is very fertile. The water goes out by Baulo Deresi to Kodja Su.

No. 401.

Baulo. In the Djami. See C.I.G. 4379 *l. Copy.*



ΝΑΙΚΑΚΟΝΩ
ΟϹΝΕΑΡΧΟΥΚΟ
ΓΓΟΥϹϹΩΦΡΟ
ϹΥΝΗϹΕΝΕΚΕΝ
ΚΑΙΤΗϹΕΙϹΤΟΝ
ΔΗΜΟΝΕΥΝΟΙ
ΑϹ

. . . . . [τὴν]
[γυ]ναῖκα Κόνω[ν-]
ος Νεάρχου Κό-
[γγ]ους σωφρο-
σύνης ἕνεκεν
καὶ τῆς εἰς τ[ὸν]
δῆμον εὐνοί-
ας.

August 27. From Baulo we returned to Kara Baulo (2 h. 30 m.), where for two days I was busy copying and making impressions of inscriptions, none of which give the name of the town. No. 420 mentions a man as being a citizen both of Timbrias and Adada, a circumstance that would seem to prove that neither of those towns can be located at Kara Baulo. Schönborn [Ritter, *Klein-Asien*, II. p. 572] thinks it the site of Pednelissus.

The temples at Kara Baulo seem to have been all connected with the cultus of the emperors. With the emperors were associated other gods, such as Aphrodite and Zeus Serapis.

The largest of the temples is that of the emperors and Aphrodite (see No. 409, which at all events contained a statue of Aphrodite). About half of the temple is still standing. The peribolos walls, with stone seats around them, may still be traced. Next south of this temple lies the Agora, with a grand flight of stairs leading to the very small Acropolis, if indeed it be an Acropolis at all; the walls are well built. The pavement of the Agora is intact in places; it consists of great slabs of stone.

East of the Agora and Acropolis an ancient road leads up a hollow; the road is paved with massive blocks 2.35 m. in length, 0.70 m. in width, 0.45 m. in depth. The buildings were all covered with burnt tiles, but I could find no whole specimen. To the south of the Acropolis on the hill-side is a vast mass of ruins, concerning which nothing definite can be learned until the massive stones shall have been removed. See Schönborn's description of Kara Baulo in Ritter, *Klein-Asien*, II. pp. 572–574.

No. 402.

Kara Baulo. Quadrangular cippus in the Agora. See C.I.G. 4379*b*. *Copy.*

Η ΒΟΥΛΗ ΚΑΙ Ο ΔΗ
ΜΟC ΑΡΤΕΜΙΔΩ
ΡΟΝ ΛΕΟΝΤΟC ΑΝ
ΔΡΑ ΕΥCΧΗΜΟΝΑ
ΑΡΕΤΗC ΕΝΕΚΕΝ

Ἡ βουλὴ καὶ ὁ δῆ-
μος Ἀρτεμίδω-
ρον Λέοντος ἄν-
δρα εὐσχήμονα
ἀρετῆς ἕνεκεν.

No. 403.

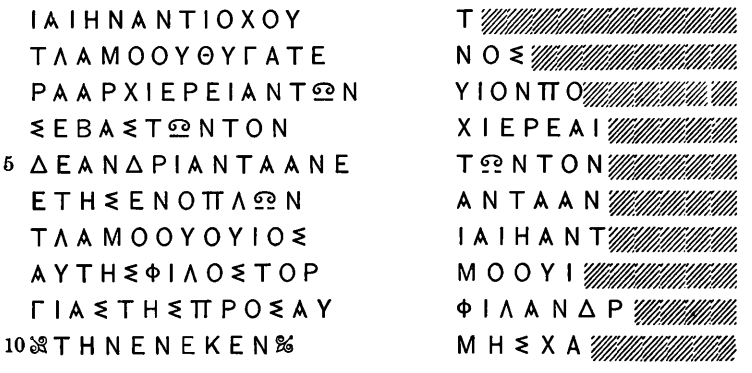
Kara Baulo. Quadrangular cippus in the Agora. Copy and impression.

Η ΒΟΥΛΗ ΚΑΙ Ο ΔΗΜΟϹ
ΕΤΕΙΜΗϹΕΝ ΒΙΑΝΟΡ
ΑΝΤΙΟΧΟΥ ΠΡΕϹΒΥΤΕ
ΡΟΝ ΦΙΛΟΠΑΤΡΙΝ ΓΥ
ΜΝΑϹΙΑΡΧΟΝ ΑΡΧΙΕ
ΡΕΑ ΤΩΝ ϹΕΒΑϹΤΩΝ
ΚΤΙϹΤΗΝ ΤΗϹ ΠΟΛΕΩ

Ἡ βουλὴ καὶ ὁ δῆμος
ἐτείμησεν Βιάνορ[α]
Ἀντιόχου πρεσβύτε-
ρον φιλόπατριν γυ-
μνασίαρχον ἀρχιε-
ρέα τῶν Σεβαστῶν
κτίστην τῆς πόλεω[ς].

Nos. 404–405.

Kara Baulo. Quadrangular cippus in the Agora. See C.I.G. 4379*e*. *Copy and impression.*[1]



A.

ΙΑΙΗΝΑΝΤΙΟΧΟΥ
ΤΛΑΜΟΟΥΘΥΓΑΤΕ
ΡΑΑΡΧΙΕΡΕΙΑΝΤΩΝ
ΣΕΒΑΣΤΩΝΤΟΝ
ΔΕΑΝΔΡΙΑΝΤΑΑΝΕ
ΕΤΗΣΕΝΟΠΛΩΝ
ΤΛΑΜΟΟΥΟΥΙΟΣ
ΑΥΤΗΣΦΙΛΟΣΤΟΡ
ΓΙΑΣΤΗΣΠΡΟΣΑΥ
ΤΗΝΕΝΕΚΕΝ

B.

Τ
ΝΟΣ
ΥΙΟΝΠΟ
ΧΙΕΡΕΑΙ
ΤΩΝΤΟΝ
ΑΝΤΑΑΝ
ΙΑΙΗΑΝΤ
ΜΟΟΥΙ
ΦΙΛΑΝΔΡ
ΜΗΣΧΑ

A.

[Ἡ Βουλὴ καὶ Ὁ Δῆμος ἐτείμησεν]
Ἰαΐην Ἀντιόχου
Τλαμόου θυγατέ-
ρα ἀρχιέρειαν τῶν
Σεβαστῶν· τὸν
δὲ ἀνδριάντα ἀνέ-
στησεν Ὅπλων
Τλαμόου ὁ υἱὸς
αὐτῆς φιλοστορ-
γίας τῆς πρὸς αὐ-
τὴν ἕνεκεν.

B.

Τ[λαμόαν Ὅπλω-]
νος, [κτίστην,]
υἱὸν πό[λεως, ἀρ-]
χιερέα [τῶν Σεβασ-]
τῶν· τὸν [δὲ ἀνδρι-]
άντα ἀν[έστησεν]
Ἰαΐη Ἀντ[ιόχου Τλα-]
μόου [ἡ γυνὴ αὐτοῦ]
φιλανδρ[ίας καὶ μνή-]
μης χά[ριν].

---

[1] Ligatures occur in *A*, line 2, TE; line 5, NE.

No. 406.

Kara Baulo. Quadrangular cippus in the Agora. Copy and impression.[1]



Βα(κ)χύλου
ἐπὶ ἀγωνοθέτου
Αὐρ. Ἀβισβιανοῦ
Ἀντιόχου τοῦ ἀ-
ξιολογωτάτου
Αὐρ. Νεικηφορια-
νὸς Βάκχυλος νει-
κήσας παίδων παν-
κράτιον ἀγῶνος
Τυχείου Θέμιδι.

For Θέμις see No. 416.

[1] Ligatures occur: line 7, NE; line 8, NTT.

Nos. 407–408.

Kara Baulo. In the Peribolos of the temple of the Emperors and Aphrodite. See C.I.G. 4379*c*. *Copy.*

A. *B.*

ΗΒΟΥΛΗΚΑΙΟΔΗΜΟϹΕΤΕΙΜΗϹΕΝ

ΟΡΕϹΤΗΝΑΝΤΙΟΧΟΥ ΑΝΤΙΟΧΟΝΟΡΕϹΤ[illegible]
ΠΑΙΔΑΠΡΟΕΛΟΜΕΝΟΝ ΑΝΔΡΑΑΓΑΘΟΝΚΑΙ
ΤΗΝΙΑΤΡΙΚΗΝΕΠΙϹΤΗΜΗΝ ΕΥϹΧΗΜΟΝΑΙΕΡΟ
ΕΓΜΑΘΕΙΝΚΑΙΤΕΛΕΥΤΗϹΑΝ ΜΝΗΜΟΝΑΔΙΑΒΙΟΥ
ΤΑΕΝΑΛΕΞΑΝΔΡΕΙΑΤΟΝ ΓΕΝΟΜΕΝΟΝΘΕΟΥ
ΔΕΑΝΔΡΙΑΝΤΑΑΝΕϹΤΗϹΕΝ ΙΕΡΑϹΟΙΚΙΑϹΤΟΝ
ΙΑΙϹΒΙΑΝΟΡΟϹΜΕΝΕΔΗ ΔΕΑΝΔΡΙΑΝΤΑΚΑ
ΜΟΥΗΜΗΤΗΡΑΥΤΟΥΚΑ ΤΑΕΝΤΟΛΗΝΤΟΥ
ΤΑΕΝΤΟΛΗΝΑΝΤΙΟΧΟΥ ΑΝΔΡΟϹΙΑΙϹΒΙΑΝΟ
ΟΡΕϹΤΟΥΤΟΥΑΝΔΡΟϹ ΡΟϹΜΕΝΕΔΗΜΟΥ
ΑΥΤΗϹ

A. *B.*

Ἡ *βουλὴ καὶ ὁ δῆμος ἐτείμησεν*

Ὀρέστην Ἀντιόχου *παῖδα προελόμενον τὴν ἰατρικὴν ἐπιστήμην ἐγμαθεῖν καὶ τελευτήσαντα ἐν* Ἀλεξανδρείᾳ· *τὸν δὲ ἀνδριάντα ἀνέστησεν* Ἰαῖς Βιάνορος Μενεδήμου *ἡ μήτηρ αὐτοῦ κατὰ ἐντολὴν* Ἀντιόχου Ὀρέστου *τοῦ ἀνδρὸς αὐτῆς.*

Ἀντίοχον Ὀρέστ[ου] *ἄνδρα ἀγαθὸν καὶ εὐσχήμονα ἱερομνήμονα διὰ βίου γενόμενον Θεοῦ ἱερᾶς οἰκίας· τὸν δὲ ἀνδριάντα κατὰ ἐντολὴν τοῦ ἀνδρὸς* Ἰαῖς Βιάνορος Μενεδήμου.

No. 409.

Kara Baulo. In the temple of the Emperors and Aphrodite. The stone is broken into three fragments, one of which (Frag. III.) is given imperfectly in C.I.G. 4379 *i, from a copy of Schönborn. Copy and impression.*

FRAG. I. FRAG. II. FRAG. III.



Θεοῖς Σ[ε]βαστοῖς καὶ τῇ Πατρίδι
Ἀντίοχος Τλ[αμό]ου φιλόπατρις, ἀρχιερεὺς τῶν
Σεβαστῶν τὸ[β′? κ]τίστης, υἱὸς πόλεως, πρόβουλος
τὸ δ′, καὶ Ἄννα [Ὄ]πλωνος, ἡ γυνὴ αὐτου, ἀρχιέρεια,
καὶ Τλαμόας καὶ Ἀντίοχος οἱ υἱοὶ αὐτῶν, φιλοπάτρι-
δες, τὸ ἄγαλμα τῆς Ἀφροδίτης καὶ τὸν ναὸν σὺν
τῷ περὶ αὐτὰ παντὶ κόσμῳ καὶ τῇ συστρ[ώ]σει κα-
θιερώσαντες ἀνέθηκαν.

No. 410.

Kara Baulo. Large block still standing upright; across the street north of the temple of the Emperors (with the statue of Aphrodite). Very imperfectly given in C.I.G. 4379 *k, from a copy of Schönborn. In places the letters are faint, especially in line* 4. *Copy and impression.*[1]

ΤΕΙΜΗΘΗ
ΑΥΡΕΡΜΟΓΕΝΙΑΝΟΣΟΠΛΩΝΑΝΗΡΑΡΙΣ
ΤΟΣΚΑΙΑΞΙΟΛΟΓΩΤΑΤΟΣΔΙΑΠΑΣΗΣΕΞΗΣΛΕΙ
ΤΟΥΡΓΙΑΣΤΕΚΑΙΤΠΗΙΕΙ\ΙΦΙΛΟΤΕΙΜΟΣΣΥ[N]|ΟΟΜΙΑΚΑΙΜΕΓΑΛΟ
ΨΥΧΙΑΠΡΟΟΥΣΑΣΔΕΚΑΙΤΩΝΘΕΙΩΝΕΙΚΟΝΩΝ
ΚΑΙΑΓΩΝΑΕΠΙΤΕΛΕΣΑΣΟΙΚΟΘΕΝΠΑΝΤΑΤΕΤ[H]N[N]
[I]ΟΝΕΝCΕΜΝΟΤΗΤΙΖΗΣΑΣΚΑΙΑΝΔΡΑΓΑΘΙΑΤΟΝΔΕΑΝΔΡΙ
ΑΝΤΑΑΝΕΣΤΗΣΕΑΥΡΣΟΦΙΑΝΗΣΟΦΙΑΤΟΥΓΛΥ
ΚΥΤΑΤΟΥΑΝΔΡΟΣΑΥΤΗΣΚΑΙΤΕΙΜΙΩΤΑΤΟΥ
ΚΑΙΤΩΝΤΗΣΚΟΙΝΗΣΑΥΤΩΝΘΥΓΑΤΡΟΣΟΠΛΩΝΙΔΟCCΥΝΑΝ
ΣΤΗΣΑΣΑΚΑΙΤΟΝΕΑΥΤΗΣΤΕΙΜΗΜΕΝΚΑΙΜΝ[H]
[I]ΤΙΠΟΣΕΚΕΙΝΟΥΣΙΔΙΑΔΕΤΙΤΩΝΣΥΜΒΑ[N]
ΤΩΝΑΥΤΗΠΑΡΑΜΥΘΙΑ

[1] Ligatures occur: line 6, NΠ, TE, TH̄N; 7, MN; 8, TH, NH, ΥΓ (thus Ϋ); 11, TH, MHME, NK, MN; 12, MB.

[Ἐ]τειμήθη
Αὐρ. Ἑρμογενιανὸς Ὅπλων, ἀνὴρ ἄριστος καὶ ἀξιολογώτατος διὰ πάσης ἐξῆς λειτουργίας τε καὶ . . . . . φιλότειμος σὺ[ν πρ]ο[θ]υμίᾳ καὶ μεγαλο-
ψυχίᾳ, προ[θ]ύσας δὲ καὶ τῶν θείων εἰκόνων καὶ ἀγῶνα ἐπιτελέσας, οἴκοθεν πάντα τε τ[ὸν] [βίον] ἐν σεμνότητι ζήσας καὶ ἀνδραγαθίᾳ. τὸν δὲ ἀνδριάντα ἀνέστησε Αὐρ. Σοφιανὴ Σοφία τοῦ γλυκυτάτου ἀνδρὸς αὐτῆς καὶ τειμιωτάτου
καὶ τ(ὸ)ν τῆς κοινῆς αὐτῶν θυγατρὸς Ὁπλωνίδος, συναν[α-] στήσασα καὶ τὸν ἑαυτῆς, τειμῆ(ς) μὲν καὶ μν[ε]ί[ας] [χάρ]ιτι π(ρ)ὸς ἐκείνους, ἰδίᾳ [δ'] ἔτι τῶν συμβά[ν-] των αὐτῇ παραμυθίᾳ.

The cultus of the emperors is now firmly established, almost to the entire displacement of the Olympic Gods. One of the chief merits of Hermogenianos is that he has made sacrifice before the statues of the emperors (line 5).

Nos. 411–412.

Kara Baulo. Long block in the Agora. The beginning of the inscription must have been on another stone. Copy and impression.

A.

/\IMΠIKOYAPXIEPEI
ANΓYNAIKAANTIO
XOYBIANOPOΣΦIΛO
ΠATPIΔOΣAPXIEPE
ΩΣTΩNΣEBAΣTΩN
THΣEIΣΠANTAAPE
THΣENEKEN

B.

BIANOPOΣANTIOXO
ΠPEΣBYTEPOYΦIΛOΠA
TPIΔOΣKAIAPXIEPEΩΣ
TΩNΣEBAΣTΩNΦIΛO
ΠATPINKAIAPXIEPEA
TΩNΣEBAΣTΩNTHΣ
EIΣΠANTAAPETHΣE
NEKEN

A.	*B.*
[Ἡ βουλὴ καὶ ὁ δῆμος ἐτείμησεν]	
[τὴν δεῖνα]	[τὸν δεῖνα]
[Ὀλυ]μπικοῦ, ἀρχιέρει-	Βιάνορος Ἀντιόχο[υ]
αν, γυναῖκα Ἀντιό-	πρεσβυτέρου φιλοπά-
χου Βιάνορος φιλο-	τριδος καὶ ἀρχιερέως
πάτριδος ἀρχιερέ-	τῶν Σεβαστῶν, φιλό-
ως τῶν Σεβαστῶν	πατριν καὶ ἀρχιερέα
τῆς εἰς πάντα ἀρε-	τῶν Σεβαστῶν τῆς
τῆς ἕνεκεν.	εἰς πάντα ἀρετῆς ἕ-
	νεκεν.

No. 413.

Kara Baulo. Quadrangular cippus in the Agora. Copy and impression.[1]

ΜΑΥΡΗΛΙΟΝΑΒΑΝΤΑΠΟΛΕΙΤΗΝ
ΚΑΙΒΟΥΛΕΥΤΗΝΔΡΟΜΕΑΙΕΡΟΝΕ
ΗΝΠΑΡΑΔΟΞΟΝΔΟΛΙΧΙ ΛΔΡΟΜΕ
ΙΚΗΚΟΤΑΠΡΩΤΟΝΚΑΙ'ΙΟΝΟΜ
ΛΕΛΑΠΟΤΟΥΑΙΩΝΟΣΙ ΟΥΣΙΣΙΙ-
ΣΤΙΚΟΥΣΑΓΩΝΑΣΤΟΥΣΥΠΟΤ
ΤΑΓΜΕΝΟΥΣ

ΗΝΩΑΙΛΕΝΡΩΜΗ	ΑΡΤΕΜΕΙΣΙΑΕΝΕΦΕ
ΞΙΕΙΑΕΝΠΟΤΙΟΛΟΙΣ	ΣΩΔΟΛΙΧΟΝΔΙΑΥΛΟΝ
ΑΣΤΑΕΝΝΕΑΠΟΛΙ	ΑΔΡΙΑΝΕΙΑΕΝΕΦΕΣΩΔΙΣ
ΤΕΙΤΗΝΕΞΑΡΓΟΥΣ	ΓΑΛΒΙΔΛΝΑΕΝΕΦΕΣΩ
ΑΣΠΙΔΑ	ΚΟΙΝΑΣΙΑΣΕΝΚΥΖΙΚΩ
ΕΡΛΕΝΑΙΠΠΙ	ΕΠΙΝΕΙΚΙΑ
ΟΛΥΜΠΕΙΑΙ	ΕΝΕΦΕΣΩ
ΕΝΛΑΚΕΔΑΙΜΟΝΙ	ΠΑΝΕΛΛΗΝΕΑ
ΟΙΝΟΙΙΙΕΙΘΥΝΙΑΣΕΝ	ΕΝΑΘΗΝΑΙΣ
ΝΕΙΚΟΜΗΔΕΙΑ	

[1] Ligatures occur: line 1, HN; 2, HN, NE; 4, ΠΡ, NK; 11, col. II. NE.

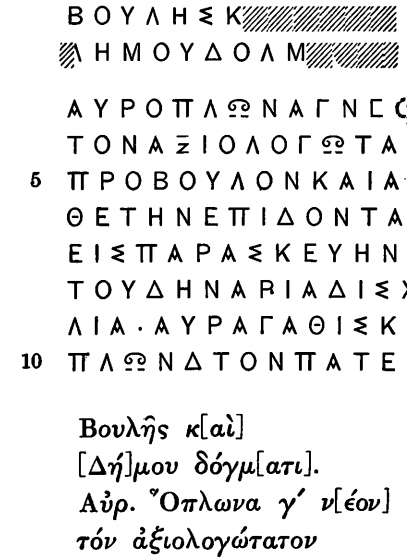
[Ἡ βουλὴ καὶ ὁ δῆμος ἐτείμησεν]
Μ. Αὐρήλιον Ἄβαντα πολείτην
καὶ βουλευτὴν δρομέα ἱερονε[ίκ-]
ην παράδοξον δολιχ[ο]δρομέα
[νεν]ικηκότα πρῶτον καὶ [μ]όνο[ν]
. . . .] ἀπὸ τοῦ αἰῶνος ἱ[ερ]οὺς [. . .
[γυμνα]στικοὺς ἀγῶνας τοὺς ὑποτ[ε-]
ταγμένους

. . . .]ηνώ[λια?] ἐν Ῥώμῃ, Ἀρτεμείσια ἐν Ἐφέ-
[. . . .]εια ἐν Ποτιόλοις, σῳ δόλιχον δίαυλον,
[Σεβ]αστὰ ἐν Νεάπολι, Ἀδριάνεια ἐν Ἐφέσῳ δὶς,
[ἀκονι]τεὶ τὴν ἐξ Ἄργους [Β]αλβί[λ]λ[η]α ἐν Ἐφέσῳ,
ἀσπίδα, Κοιν(ὰ) Ἀσίας ἐν Κυζίκῳ,
. . . .] ἐν Αἰπι[. . . . Ἐπινείκια
Ὀλύμπει[α] . . . . . ἐν Ἐφέσῳ,
. . . ἐν Λακεδαίμονι, Πανελλήνε(ι)α
[Κ]οινὸ[ν Β]ειθυνίας ἐν ἐν Ἀθήναις.
Νεικομηδείᾳ,

The name of the games at Ephesus given in Col. II. line 11, varies. The most common form is Βαλβίλληα (*C.I.G.* 2741, 2810, 3208, 3675, 5913), and seems to be the form used here. Other forms are Βαρβίλλεια (*C.I.G.* 5916) and Βαλβίλλεια (*C.I.G* 5804).

No. 414.

Kara Baulo. Quadrangular cippus near the Agora. Copy and impression.[1]



ΒΟΥΛΗΣ Κ[illegible]
[illegible]ΗΜΟΥΔΟΛΜ[illegible]

ΑΥΡΟΠΛΩΝΑΓΝΕ[illegible]
ΤΟΝΑΞΙΟΛΟΓΩΤΑΤΟΝ
ΠΡΟΒΟΥΛΟΝΚΑΙΑΓΩ[illegible]
ΘΕΤΗΝΕΠΙΔΟΝΤΑΚΑ[illegible]
ΕΙΣΠΑΡΑΣΚΕΥΗΝΣΕ[illegible]
ΤΟΥΔΗΝΑΡΙΑΔΙΣΧΕΙ
ΛΙΑ·ΑΥΡΑΓΑΘΙΣΚΑΙΟ
ΠΛΩΝΔΤΟΝΠΑΤΕΡΑ

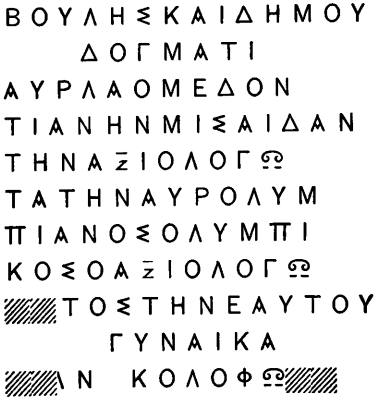
Βουλῆς κ[αὶ]
[Δή]μου δόγμ[ατι].
Αὐρ. Ὄπλωνα γ′ ν[έον]
τόν ἀξιολογώτατον
πρόβουλον καὶ ἀγω[νο-]
θέτην, ἐπιδόντα κα[ὶ]
εἰς παρασκευὴν σε[ί-]
του δηνάρια δισχεί-
λια, Αὐρ. Ἀγαθὶς καὶ Ὄ-
πλων δ′ τὸν πατέρα.

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[1] Ligatures occur: 3, NE; 6, HNE; 7, HN.

No. 415.

Kara Baulo. Quadrangular cippus near the Agora. Copy and impression.



Βουλῆς καὶ Δήμου
δόγματι.
Αὐρ. Λαομεδον-
τιανὴν Μισαΐδαν
τὴν ἀξιολογω-
τάτην Αὐρ. Ὀλυμ-
πιανὸς Ὀλυμπι-
κὸς ὁ ἀξιολογώ-
[τα]τος τὴν ἑαυτοῦ
γυναῖκα.
[. . . .]ν Κολοφῶ[νι? . . . .]

No. 416.

Kara Baulo. Quadrangular cippus in the peribolos of the temple of the Emperors and Aphrodite. Copy and impression.[1]

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                II II      Γ P I
  Α Υ Ρ Β Ι Α Ν Ο Ρ Ι Α Ν Ο Ν Α Β Ι Σ Β Ι
  Α Ν Ο Ν Α Ν Τ Ι Ο Χ Ο Ν Τ Ο Ν Α Ξ Ι
  Ο Λ Ο Γ Ω Τ Α Τ Ο Ν Α Γ Ω Ν Ο Θ Ε Τ
5 Θ Ε Μ Ι Δ Ο Σ Τ Ρ Ι Τ Η Σ Ε Π Ι Ν Ε Ι Κ Ι
  Ο Υ Τ Υ Χ Ε Ι Ο Υ Κ Α Θ Α Α Υ Τ Η Μ Η
  Ε Ψ Η Φ Ι Σ Α Τ Ο Ε Κ Τ Ω Ν Δ Η
  Μ Ο Σ Ι Ω Ν Γ Ε Ν Ε Σ Θ Α Ι Π Ο Ρ ( )
  Τ Ο Ν Α Ν Δ Ρ Ι Α Ν Τ Α Η Π Ο Λ Ι Σ Α Υ
10 Τ Ο Σ Δ Ε Ε Κ Τ Ω Ν Ι Δ Ι Ω Ν Α Ν Α
  Λ Ω Μ Α Τ Ω Ν Ε Π Ο Ι Η Σ Ε Ν Μ Η Δ Ε
  Ε Ν Τ Ο Υ Τ Ω Β Α Ρ Η Σ Α Σ Τ Η Ν Π Ο
  Λ Ι Ν Ε Τ Ε Ι Μ Η Σ Ε Δ Ε Α Υ Τ Ο Ν
  Τ Ο Ι Σ Α Ξ Ι Ο Ι Σ Ο Ν Ο Μ Α Σ Ι Ν
15 Φ Ι Λ Ο Π Α Τ Ρ Ι Ν Τ Ε Κ Α Ι Α Ρ Ι Σ Τ Ε Α
  Κ Α Ι Α Γ Ω Ν Ο Θ Ε Τ Η Ν Α Ν Α Γ Ο Ρ Ε Υ
                Σ Α Σ Α
```

Αὐρ. Βιανοριανὸν Ἀβισβι-
ανὸν Ἀντίοχον τὸν ἀξι-
ολογώτατον ἀγωνοθέτ[ην]
Θέμιδος τρίτης Ἐπωεικί-
ου Τυχείου· καθ' ἃ αὐτὴ μ[ὲν]
ἐψηφίσατο ἐκ τῶν δη-
μοσίων γενέσθαι πόρ[ων]
τὸν ἀνδριάντα ἡ πόλις, αὐ-
τὸς δὲ ἐκ τῶν ἰδίων ἀνα-

[1] Ligatures occur: line 6, THMH; 8, NE; 9, NT, HTT; 11, NE, NMH; 12, NT, TH; 13, NE, MH; 16, TH.

λωμάτων ἐποίησεν, μηδὲ
ἐν τούτῳ βαρήσας τὴν πό-
λιν· ἐτείμησε δὲ αὐτὸν
τοῖς ἀξίοις ὀνόμασιν,
φιλόπατρίν τε καὶ ἀριστέα
καὶ ἀγωνοθέτην ἀναγορεύ-
σασα.

Concerning Θέμις, see *Journal of Hellenic Studies*, Vol. IV, 1883, p. 58 sqq.; Le Bas-Waddington, *Voyage Archéologique*, 1209; *Bulletin de Correspondance Hellénique*, 1879, p. 341. See Nos. 467, 613.

No. 417.

Kara Baulo. Quadrangular cippus north of the temple of the Emperors and Zeus Sarapis, but probably within its peribolos. Copy and impression.[1]

ΑΝΤΙΟΧΟΝ
ΤΛΑΜΟΟΥΦΙΛΟ
ΠΑΤΡΙΝΑΡΧΙΕΡΕ
ΑΤΩΝΣΕΒΑΣΤΩΝ
ΤΟ·Β̄·ΠΡΟΒΟΥΛΟΝ
ΤΟ·Δ̄·ΚΤΙΣΤΗΝΥ▨
ΟΝΠΟΛΕΩΣ
ΚΑΛΛΙΚΛΗΣΑΝ▨
ΤΙΟΧΟΥΟΚΑΙ
ΔΑΡΕΙΟΣΟΘΡΕ
▨ΑΣΤΟΝΝΕΩΤΕ
ΡΟΝΤΟΥΠΑΤΡΩ
ΝΟΣΥΙΟΝΑΝΤΙΟ
ΧΟΝΤΟΝΕΑΥΤΟΥ
▨ΑΤΡΩΝΑΚΑΙΕΥ
ΕΡΓΕΤΗΝ

[1] Ligatures occur: line 7, NTΓ; 12, NT; 14, NT.

Ἀντίοχον
Τλαμόου φιλό-
πατριν ἀρχιερέ-
α τῶν Σεβαστῶν
τὸ β′, πρόβουλον
τὸ δ′, κτίστην, υ[ἱ-]
ον πόλεως,
Καλλικλῆς Α[ν-]
τιόχου ὁ καὶ
Δάρειος ὁ θρέ-
[ψ]ας τὸν νεώτε-
ρον τοῦ πάτρω-
νος υἱὸν Ἀντίο-
χον, τὸν ἑαυτοῦ
[π]άτρωνα καὶ εὐ-
εργέτην,

No. 418.

Kara Baulo. Quadrangular cippus in the peribolos of the temple of the Emperors and Aphrodite. Copy and impression.

ΛϹ ΔΗΜ
ΕΠΙΑΓΩΝΟΘΕΤΟΥ
ΑΥΡΑΒΙϹΒΙΑΝΟΥ
ΑΝΤΙΟΧΟΥΤΟΥΑΞΙ
ΟΛΟΓΩΤΑΤΟΥΑΥΡ
ΤΛΙΑΝΟϹΜΑΝ
ΔΡΟΙΞΝΗϹΝΕΙΚΗ
ΑΝΔΡΩΝΙΙΓΜ
ΟϹΤΥΧΕΙΟΥΕ
ΠΙΝΕΙΚΙΟΥ

Γ

. . . . . .
ἐπὶ ἀγωνοθέτου
Αὐρ. Ἀβισβιανοῦ
Ἀντιόχου τοῦ ἀξι-
ολογωτάτου Αὐρ.
Τ[υ]λλιανὸς Μαν-
δρο[μέ]νης νεική-
[σας] ἀνδρῶν [πυγμὴν]
[Θέμιδ]ος Τυχείου Ἐ-
πινεικίου
(τρίτης).

Concerning Θέμις, see No. 416.

No. 419.

Kara Baulo. Quadrangular cippus across the street north of the temple of the Emperors and Aphrodite. See C.I.G. 4379 *d. Copy.*

ΖΜΙΝΘΙ
ΤΟΝΛΑΜΠΡΟΤΑΤΟΝ
ΠΡΕΣΒΕΥΤΗΝΚΑΙ
ΑΝΤΙΣΤΡΑΤΗΓΟΝ
ΑΥΦΙΔΙΟΝΚΟΡΕΣΝΙ
ΟΝΜΑΡΚΕΛΛΟΝ
ΗΠΟΛΙΣ

Ζμίνθι[ον?]
τὸν λαμπρότατον
πρεσβευτὴν καὶ
ἀντιστράτηγον
Αὐφίδιον Κορέσνι-
ον Μάρκελλον
ἡ πόλις.

No. 420.

Kara Baulo. Quadrangular cippus south of the temple of the Emperors and Zeus Sarapis. Copy and impression.[1]

ΕΠΙΑΓϘΝΟΟ
ΜΑΥΡΞΕΝ
ΥΙΟΥΤΛΑΜΟΟ
ΛΟΠΑΤΡΙΔΟϹΥΙΟΥ
ΠΟΛΕϘϹΑΥΡΠΑΠΙ
ΑΝΟϹΤΙΤΟϹΤΙΜ
ΒΡΙΑΔΕΥϹΚΑΙΑΔΑ
ΔΕΥϹΒΟΥΛΕΥΤΗΣ
ΝΕΙΚΗϹΑϹΕΝΔΟ
ΞϘϹΠΑΙΔϘΝΠΑΝ
ΚΡΑΤΙΟΝΑΓϘΝΟϹ
ΤΥΧΕΙΟΥΕΠΙΝΕΙ

Ἐπὶ ἀγωνο[θέτου]
Μ. Αὐρ. Ξέν[ωνος]
υἱοῦ Τλαμόο[υ, φι-]
λοπάτριδος, υἱοῦ
πόλεως, Αὐρ. Παπι-
ανὸς Τίτος Τιμ-
βριαδεὺς καὶ Ἀδα-
δεὺς βουλευτὴς
νεικήσας ἐνδό-
ξως παίδων παν-
κράτιον ἀγῶνος
Τυχείου Ἐπινει-
[κίου].

Concerning Θέμις, see No. 416.

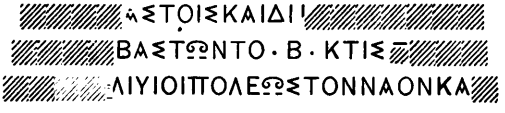
[1] Line 8, ΤΗΣ are in ligature. The inscription was never finished.

No. 421.

Kara Baulo. Fragments of the Epistyle blocks now lying in front of the temple of the Emperors and Zeus Sarapis. See C.I.G. 4379 *g, h. Copy.*

FRAGMENT I.

This fragment seems to have been more complete in the time of Schönborn, but it is not easy to imagine how a stone so huge could be broken and carried off by the wretched nomads who now dwell in this region; nor why just this stone should be broken when portable cut stones are in such abundance.



FRAGMENT II.

The third line is entirely omitted by Schönborn.

ΞΤΩΣΑΡΑΠΙΔΙΚΑΙΤΗΠΑΤΡΙΔΙΑΝ
ΟΛΕΩΣΚΑΙΑΝΝΑΟΠΛΩΝΟΣΗΓΥΝΗΑΥΤΟ
ΤΑΣΥΝΤΑΙΣΠΕΡΙΚΕΙΜΕΝΑΙΣΣΤΟΑΙΣΚΑΙΕΡΓΑΣΗΡΙΟΣΚΑΙ

In line 3 end, the I which should be between O and Σ was omitted by the stonecutter. The letters of line 3 are smaller than those of lines 1 and 2.

[Θεοῖς Σεβ]αστοῖς καὶ Διὶ [Μεγίσ]τῳ Σαράπιδι καὶ τῇ πατρίδι Α[ντίοχος Τλαμόου φιλόπατρις
ἀρχιερεὺς τῶν Σε]βαστῶν τὸ β′, κτίσ[της, υἱὸς π]όλεως καὶ Ἄννα Ὄπλωνος ἡ γυνὴ αὐτο[ῦ ἀρχιέρεια καὶ
Τλαμόας καὶ Ἀντίοχος, φιλοπάτριδες, κτίσται, κα]ὶ υἱοὶ πόλεως, τὸν ναὸν
κα[ὶ τὰ ἀγάλμα]τα σὺν ταῖς περικειμέναις στοαῖς καὶ ἐργασ[τ]ηρίο(ι)ς καὶ [παντὶ κόσμῳ καθιερώσαντες ἀνέθηκαν].

This temple is still standing, but roofless. The Stoae and Ergasteria may still be traced in their foundations. Immediately opposite this temple is the one bearing inscription No. 417.

No. 422.

Kara Baulo. On the lintel of the door of a temple; still in position. Copy.

ΘΕΟΙϚϚΕΒΑϚΤΟΙϚΚΑΙΤΗΠΑΤΡΙΔΙΘΕΟΔϽΡΟϚΝΕΙΧΟΜΑΧΟΥΦΙΛΟΠΑΤΡΙϚ
ΑΡΧΙΕΡΕΥϚ
ΤΟΝΝΑΟΝΕΚΟΙ ΛΙΗΟΗϚΥΝΤΩΞΟΑΝΩΚΑΙΤΟΙϚΑΓΑΛΜΑϚΙ
ΧΑΙ ΜΑΝΠ ΟΝΚΟΧΑΙΟΕΚΤϽΝΙΔΙϽΝΑΝΕΘΗΚΕΚΑΙΚΑΘΙΕΡϽϚΕ

Θεοῖς Σεβαστοῖς καὶ τῇ πατρίδι Θεόδωρος Νειχομάχου, φιλόπατρις
ἀρχιερεὺς [τῶν Σεβαστῶν τὸ β′? κτίστης, υἱὸς πόλεως, πρόβουλος τὸ γ′?]
τὸν ναὸν ἐκ [θεμελίων] σὺν τῷ ξοάνῳ καὶ τοῖς ἀγάλμασι ἐκ τῶν ἰδίων ἀνέθηκε καὶ
καθιέρωσε.

No. 423.

Kara Baulo. In the Agora. Copy and impression.

ΟΔΗΜΟΣ
ΜΟΤΗΝΙΜΝΙΟΣΤΟΥΟΙΜΟΤΟΥ
ΣΑΤΗΝΟΠΝΑΛΒΕΙΒΙΟΣΤΟΥΤΛΑΜΟ
ΟΝΩΝΑΚΙΔΑΤΟΥΑΡΣΑΚΟΥΑΓΟΡΑΝΟΜΟΥΣ
ΤΟΥΣΕΠΙΣΚΕΥΑΣΑΝΤΑΣΤΗΝΨΑΛΙΔΑ
ΚΑΙΜΕΤΑΡΑΝΤΑΣΤΟΥΣΚΙΟΝΑΣΚΑΙΤΑΣΒΑΣΕΙΣ
ΚΑΙΤΟΥΣΑΝΔΡΙΑΝΤΑΣΕ ΚΤΗΣΑΓΟΡΑΣ
ΑΝΑΣΤΡΑΦΕΝΤΑΣΔΕΚΑΙΤΑΠΡΟΣΤΟΝΔΗΜΟΝ
ΜΕΓΑΛΟΠΡΕΠΩΣΚΑΙΕΥΣΧΗΜΟΝΩΣ
ΕΤΕΙΜΗΣΕΝΕΙΚΟΝΙΧΡΥΣΗΙ

[Ἡ βουλὴ καὶ] ὁ δῆμος
[Οἰ]μότην Ἴμνιος τοῦ Οἰμότου
[καὶ Ἀ]σάτην Ὀπναλβείβιος? τοῦ Τλαμό[ου]
[καὶ Κ]όνωνα Κίδα τοῦ Ἀρσάκου ἀγορανόμους
τοὺς ἐπισκευάσαντας τὴν ψαλίδα
[κ]αὶ μεταράντας τοὺς κίονας καὶ τὰς βάσεις
καὶ τοὺς ἀνδριάντας [ἐ]κ τῆς ἀγορᾶς,
ἀναστραφέντας δὲ καὶ τὰ πρὸς τὸν δῆμον
μεγαλοπρεπῶς καὶ εὐσχημόνως
ἐτείμησεν εἰκόνι χρυσῆι.

Concerning ψαλὶς, see *Bulletin de Correspondance Hellénique*, 1882, p. 492; 1883, p. 368.

No. 424.

Kara Baulo. Quadrangular cippus in the Agora. Letters faint and uncertain. Copy.

ΑΥΡΛΛ ΑΝΔΡΙΑΝ
ΙΟΞΙΜΗΝΑΠΟΕΠΙ
ΣΤΗΜΗΣΙΑΤΟΚΙΣΑΥΡ
ΙΟΓΓΟΝΙΑΝΟΥΛΣΚΛΗ
ΠΙΜΗΣΟΑΝΒΙΑΥΛΗΣ
ΚΑΙ
ΑΥΡΝΟΝΤΙ ΝΤΗΝ
ΓΛΥΚΥΤΑΤΗΝΘΥΓΑΤΕ
ΡΑΟΑΥΤΟΣΑΣΚΛΗΠΙΑΔΗΣ

Αὐρ. [Ἀ]λ[εξ]ανδρίαν
Ζ[ωσ]ίμην ἀπὸ ἐπι-
σ[τήμ]ης ἰατ[ρι]κ[ῆ]ς Αὐρ.
[Πονπω]νι[α]νὸ[ς Ἀ]σκ[λη-]
πι[άδ]ης ὁ ἀν[ὴρ] αὐ[τ]ῆς
καὶ
Αὐρ. [Μ]οντ[άνη]ν τὴν
γλυκυτάτην θυγατέ-
ρα ὁ αὐτὸς Ἀσκληπιάδης.

No. 425.

Kara Baulo. Quadrangular cippus in the Agora. Copy and impression.

ΒΙΑΝΟΡΑΑΝΤΙΟΧΟΥ
ΠΡΕΣΒΥΤΕΡΟΝ
ΑΡΧΙΕΡΕΑΤΩΝΣΕΒΑΣ
ΤΩΝΦΙΛΟΠΑΤΡΙΝ
ΓΥΜΝΑΣΙΑΡΧΟΝΗ
ΦΑΜΙΛΙΑΤΗΣΕΙΣ
ΑΥΤΟΝΕΥΝΟΙΑΣ
ΧΑΡΙΝ

Βιάνορα Ἀντιόχου
πρεσβύτερον
ἀρχιερέα τῶν Σεβαστῶν φιλόπατριν
γυμνασίαρχον ἡ
φαμιλία τῆς εἰς
αὐτὸν εὐνοίας
χάριν.

No. 426.

Kara Baulo. Quadrangular cippus in the Agora. Copy and impression.

Η Β Ο Υ Λ Η Κ Α Ι Ο Δ Η Μ Ο Ϲ
Ε Τ Ε Ι Μ Η Ϲ Ε Ν
Ι Ρ Ε Ν Λ Λ Ν Ο Υ Τ Υ Χ Η Ϲ
Π Ο Λ Ε Ω Ϲ Λ Υ Ρ Λ Ν
Ι Λ Ν Π Ο Ν Κ Π Ι
Η Ϲ Τ Ο Ν
Π Ο Τ Η Ϲ Π Ο Λ Ε Ω Ϲ Ϲ Ε Ο Ν
Ρ Ε Ι Ο Ν Γ Υ Μ Ν Λ Ϲ Ι Ο Ν Λ Ρ Γ Υ Ρ Ι
Ο Υ Δ Η Ν Λ Ρ Ι Λ Τ Ρ Ι Ϲ Χ Ε Ι Λ Ι Λ Ι Ι
Τ Λ Κ Ο Ϲ Ι Λ

Ἡ βουλὴ καὶ ὁ δῆμος
ἐτείμησεν
. . . . . τύχης?
πόλεως [Α]ὐρ. [Ἀ]ν[τιο-]
[χ]ιαν[ὸν] . . . . .
[ἐπιδόντα] [εἰς τὸ ὑ-]
πὸ τῆς πόλεως Σεο[υή-]
ρειον γυμνάσιον ἀργυρί-
ου δηνάρια τρεισχείλια [πεν-]
τακόσια.

No. 427.

Kara Baulo. Quadrangular cippus near the Agora. Copy and impression.

ΧΑΙΡΕΛΕΟΝΤΙΑΝΟΥΠΑΤΡΟΣΠΑ
ΡΑΔΑΚΡΥΟΕΝΤΟΣ
ΕΙΝΑΙΔΟΣΠΕΡΓΩΝΧΑΙΡΕΛΕΟΝ
ΤΙΑΝΕ
ΠΑΙΦΙΛΕΣΟΣΔΕΠΑΤΗΡΤΗΝΟΣ
ΒΑΡΥΚΗΔΕΣΑΝΕΙΝ
ΑΧΘΟΣΑΠΟΙΒΕΣΣΩΣΗΝΠΟ
ΘΕΩΝΚΕΦΑΛΗΝ
ΚΑΙΠΟΛΥΤΕΙΣΑΝΕΟΤΟΤΕ
ΔΑΚΡΥΟΝΗΝΙΚΑΣΕΙΟ
ΨΥΧΗΝΑΘΡΗΣΩΓΗΝΥΠΟΔΥ
ΣΑΜΕΝΟΣ

Χαῖρε Λεοντιανοῦ πατρὸς παρὰ δακρυόεντος,
Εἰν Ἄϊδός περ [ἐ]ὼν χαῖρε Λεοντιανέ·
Παῖ φίλε, σὸς [δὲ] πατὴρ τῆ[ν]ο[ς] βαρύκηδες ἀνει[πὼν]
Ἄχθος ἀπο[σβέ]σσω σὴν ποθέων κεφαλήν.
Καὶ πολὺ τ' εἰς? ἀνέ[ω] τότε δάκρυον, ἡνίκα σεῖο
Ψυχὴν ἀθρήσω γῆν ὑποδυσάμενος.

No. 428.

Kara Baulo. Quadrangular cippus near the last. Copy and impression.

ΤΗΝΙΕΡΑΝΒΟΥΛΗΝ
ΗΠΟΛΙΣ
ΠΡΟΒΟΥΛΕΙΑΣΤΟΒ
ΑΡΣΑΚΟΥΑΡΣΑΚΟΥ
ΙΕΡΟΦΑΝΤΟΥ

Τὴν ἱερὰν βουλὴν
ἡ πόλις
προβουλείας τὸ β'
Ἀρσάκου Ἀρσάκου
ἱεροφάντου.

No. 429.

Kara Baulo. Fragment in the ruined temple west of the Agora. Copy.



[Ἡ β]ουλὴ καὶ (ὁ) δῆμος ἐτιμη-
[σεν Αὐρ.?] Ἀρτέμωνα Φιλίππου
[Φιλό]παππον πα . . . . .
. . . . . .

No. 430.

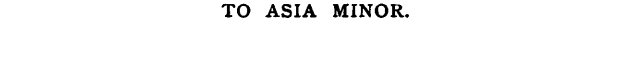
Kara Baulo. Quadrangular cippus near the Agora; erect. Copy.



[Μέ]μμιον Ἀλβεί-
[βιον τ]ὸν λαμπρότ-
[ατον] ὑπατικὸν Αὐρ.
[Ἀν]τιοχιανὸς Ὀ-
[λυμ]πικός.

No. 431.

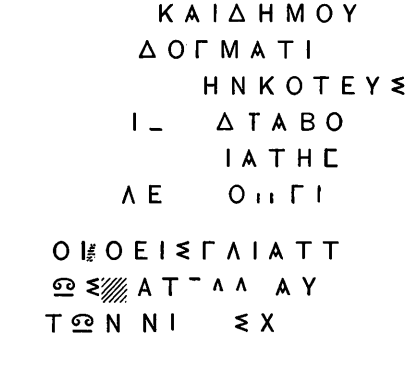
Kara Baulo. Fragment of an epistyle block in a ruined temple immediately west of the Agora. Copy.



. . . . -ονος Ἀντιόχου Μά[σ]αντ[ος]
. . . . καὶ τὴν [ψαλίδα σὺ]ν τοῖς [περικειμένοις ἐργαστηρίοις κ.τ.λ.].

No. 432.

Kara Baulo. In the peribolos of the temple of the Emperors and Aphrodite. Copy and impression.



[Βουλῆς] καὶ Δήμου
δόγματι . . . .
. . . . . .

No. 433.

Kara Baulo. Quadrangular cippus near the Agora; erect. Copy.

ΙΟΧΟ
ΑΝΤΙΟΧΟϹ
ΟϹ ΙΤΟΥ
ΠΡΟΓΟ
ΗϹΝ
Ν
ΟϹΤ ΕΙΟΥ
ΙΕΙΚΙΟΥ ΤΟ ΟΘΕ
Ο ΗΤ Α
ΟΥΤΛΑΜΟΟΥ
ΘΕΜΙϹ

No. 434.

Kara Baulo. Quadrangular cippus near the Agora. Copy.

ΝΗΝ
ΝΟ ΟΛΛΟ
ΝΟΗΝΟΔ
ΛΟ Ν

No. 435.

Kara Baulo. In the Agora. Copy.



August 29. Kara Baulo to Ispahilar, 2 h. 27 m. We descend northeast from Kara Baulo, and then go up a deep and wooded gorge north to Ispahilar [Ritter, *Klein-Asien*, II. p. 571]. This is the Bagharzik Deresi; its water goes out by the Kodja Su, joining the Baulo Deresi a short distance above Yazülü [Kaya].

August 31. Ispahilar to the neighborhood of Egherdir, 5 h. 37 m. We head northwest, mostly through *deres* to Dreskene, which is *one* village, and not many as given on the old map of Schönborn [Ritter, *Klein-Asien*, II. p. 571]. Thence heading south of northwest for about one hour, we come to the edge of the elevated plateau and begin the precipitous descent to the valley of the Boghaz Su. Once down in the valley, we pass up it slightly east of north, and along the eastern foot of the mountains to Tepeli. This village is situated in the *plain* at the mouth of a lateral gorge and at the foot of the mountain [*not* on the mountain side]. Hence we head north to Puñar Bazar, which gets its name from a very large spring that rises in the village. We now head northwest, crossing the valley of Boghaz Su diagonally through the celebrated vineyards, and in three-quarters of an hour we reach the bridge over Boghaz Su just at the exit of the river from Egherdir Göl. We encamp near here.

September 1. From the camp near Egherdir to the threshing-floors of Giöidere, 4 h. 13 m. We retrace our steps to Puñar Bazar, and then head west across the valley. Boghaz Su is reached and crossed by a bridge at the extreme western edge of the valley. Immediately below the bridge there is a small Düden [Katabothra or Sink]. The Boghaz Su comes from the north exactly, and from its exit from Egherdir Göl down to this point it runs along the western edge of the valley at the foot of the mountain, but here it bends eastward, so that its bed is nearly in the centre of the valley. Hence we head south, and in half an hour reach Djire, a village at the mouth of a lateral Boghaz which comes from the west [Ritter, *Klein-Asien*, II. p. 568]. Ten minutes south of Djire the Boghaz Su again approaches the mountain, and we find here a large Düden. Ten minutes south of this point, and just opposite Tepeli, we find a very large Düden. Ten minutes south of this last Düden, the Boghaz Su turns and crosses to the other side of the valley. There are three or four Düdens on that side of the valley, as I learned both from the natives and from my servants, who went down the eastern side of the valley to Giöidere.

We continued to follow along the western side, and in half an hour Boghaz Su has returned to the western side, and we find another Düden. Half an hour south of this point we find a Düden, and five minutes below it still another immense one, down which the water roars and thunders. The water is much too deep to ford, and we climb around it on the mountain side for one-quarter of an hour. Seven minutes below the last large Düden is another one, and five minutes below it there is an exceedingly large one. This is the last Düden, and virtually the end of the Boghaz Su. Below this point the land rises, and part of the drain water flows north to this large Düden. The Boghaz Su does not flow into the Koghade Göl except for six months during the winter and spring, when the water is abundant enough to force itself *over* the slightly rising land south of here into the Koghade Göl [see Ritter, *Klein-Asien*, II. p. 567]. This takes place on the eastern side of the valley, as the western side is much too high. I have been explicit in enumerating the Düdens, in order to show what becomes of the large river known as the Boghaz Su. This sudden disappearing of streams is a phenomenon common throughout Asia Minor, wherever the water cannot find a natural outlet to the sea, but the Düdens of the Boghaz Su are probably the most important of them all [see Ritter, *Klein-Asien*, II. pp. 480 and 568; Hamilton, *Researches*, etc., I. p. 482]. Half an hour south of this last Düden we reach a Tchai, which comes from the lateral gorge of Giöidere and flows southeast to Koghade Göl, which seems to be the name of the lake and not Gjödeh or Gödeh Göl, as given by Schönborn [Ritter, *Klein-Asien*, II. p. 567]. We encamp here among the tents and threshing-floors of the villagers of Giöidere, the village being deserted at this season of the year.

September 2. From the threshing-floors of Giöidere to Kodja Assar, 5 h. 32 m. We head south through a wooded country which descends very slightly. In half an hour we reach the bed of a dry Tchai, which carries off the drain water during the wet months and which, flowing south-southwest, must find an exit through a precipitous boghaz to the Ak Su [see Ritter, *Klein-Asien*, II. p. 566]. One hour out from camp we begin to ascend the mountains, and in one-quarter of an hour Koghade Göl lies below us to our left. The summit of the mountain is reached in half an hour, whence a rough and tortuous descent south of one hour brings us to Gök

Puñar [see Ritter, *Klein-Asien*, II. p. 565], undoubtedly *one* of the outlets for the water of Koghade Göl or Boghaz Su, but the vast mass of that water must come out somewhere else. Gök Puñar is large, as Schönborn rightly says, but it is not large enough for a thousandth part of the water of Boghaz Su. Leaving Gök Puñar we continue in a southern direction, ascending for the most part over a wild and difficult country. One hour brings us to the summit, and we behold far below us to our right the valley of Syghyrlik. A difficult descent of an hour and a quarter south and then west brings us to a part of the village of Syghyrlik [Ritter, *Klein-Asien*, II. p. 563]. We cross the valley west, leaving the little road to our right, and in half an hour reach and encamp at Kodja Assar, situated on the side of a hill overlooking the valley. It is an immense monastery, whose walls are well built of polygonal stones with fine cement. I searched the ruins for inscriptions, but found only the following:

No. 436.

Kodja Assar, a castle on the mountain side overlooking the plain of Syghyrlik, and characterized as a Christian monastery by a cross over a doorway, by the side of which are these letters. Copy.

ΠΡΛ ΛШ
ΤΡΙΘΥΙШ
Ε

The water from the little lake in the valley of Syghyrlik [see Ritter, *Klein-Asien*, II. p. 563] flows west through a narrow defile to the Ak Su.

September 3. Kodja Assar to the oracle, 1 h. 41 m., and thence to Tchandyr, 3 h. 22 m. We climb the mountain northeast to inspect the oracle inscription found by Schönborn. It is on the summit of the mountain. The little lake mentioned by Schönborn [Ritter, *Klein-Asien*, II. p. 564] simply dries up in summer and has no Düden.

No. 437.

Syghyrlik. On the top of the mountain about one hour east of the village. Copied imperfectly by Schönborn (cf.

C.I.G. 4379 *o*), *and Kaibel*, Epigrammata Graeca, *p.* 458, *No.* 1040. *Copy.*[1]

ΔΕΣΠΟΤΑΑΠΟΛΛΟΝΚΑΙΕΡΜΕΙΑΗΓΕΙΣΘΑΙ
ΑΝΤΙΟΧΟΣΚΑΙΒΙΑΝΩΡΠΑΡΟΔΕΙΤΑΙΣΔΕΥΚΑΙ
ΧΡΗΣΜΩΝΑΡΕΤΗΣΑΠΟΛΑΥΣΟΝΗΜΕΙΝ
ΓΑΡΕΚΠΡΟΓΟΝΩΝΜΑΝΤΟΣΥΝΗΝΤΗΝΟΙΠΠΟΛ
5 ▨ΕΦΟΙΒΟΣΑΠΟΛΛΩΝ
ΑΠΑΝΤΑΠΡΑΞΙΣΚΑΙ[2]ΟΙΚΗΣΕΙΣΚΑΛΩΣ
ΒΟΗΘΟΝΕΞΕΙΣΜΕΤΑΤΥΧΗΣΤΟΝΠΥΘΙΟΝ
ΓΛΥΚΥΣΜΕΛΙΣΣΗΣΚΑΡΠΟΣΕΠΙΠΑΕΙΜΙΠΑΝΟΣ
ΔΥΝΑΜΙΣΑΚΑΙΡΟΣΕΝΝΟΜΟΙΣΙΝΑΣΘΕΝΗΣ PNTAΣ
10 ΕΥΟΔΑΣΟΙΠΠΑΝΤΕΣΤΙΚΑΙΑΣΦΑΛΗΕΡΙΩΝΜΕΠΕ
ΖΗΣΑΙΠΡΟΣΕΥΧΟΥΤΟΥΤΟΓΑΡΠΡΑΧΘΗΣΕΤΕ
ΗΜΗΠΡΟΑΙΡΟΥΤΟΥΡΓΟΝΗΤΟΛΜΩΝΠΟΙΕΙ
ΘΕΟΥΣΑΡΩΓΟΥΣΤΗΣΟΔΟΥΤΑΥΤΗΣΕΧΕΙΣ
ΙΝΑΜΗΜΕΜΥΗΤΟΠΑΡΟΝΗΣΥΧΟΣΜΕΝΕ
15 ΚΛΥΔΩΝΘΑΛΑΣΣΗΣΜΑΙΝΕΤΕΚΑΙΠΑΥΕΤΑΙ
ΛΥΠΗΣΠΕΠΑΥΣΟΠΡΟΕΔΕΧΟΥΛΟΙΠΟΝΧΑΡΑΝ
ΜΟΧΘΕΙΝΑΝΑΝΚΗΜΕΤΑΒΟΛΗΝΕΣΤΕΚΑΛΗ
ΝΕΙΚΗΦΟΡΟΝΔΩΡΗΜΑΤΟΝΧΡΗΣΜΟΝΣΤΡΦΕ
ΞΗΡΩΝΑΠΟΚΛΑΛΩΝΚΑΡΠΟΝΟΥΚΕΣΤΙΝΛΑΒΕΙΝ
20 ΟΤΑΝΑΜΕΛΗΣΗΣΣΕΑΥΤΟΝΛΙ▨ΣΙΩΤΟΕ
ΠΕΙΡΩΔΙΑΜΕΓ▨ΠΑΝΤΑΜΗΒΙ▨ΕΙΝ
ΡΟΔΙ▨ΙΠΑΡΟΜΙΟΙ▨ΙΡΑΞΙΣΕΝ▨PON
ΣΥΝΟΧΗΤΙΝΕΣ▨ΙΕ▨ΩΙΩΝΣΚΟΠΙ
ΤΕΙΜΩΝΤΟΘΕΙΟΝΤΗΝΣΥΝΕ▨ΗΣΙΝΤΡΕΦΕΙΣ
25 ΥΠΟΣΧΕΣΙΝΤΟΠΡΑΓΜΑΓΕΝΝΕΑΝΕΧΕΙ
ΦΑΥΛΩΣΤΙΠΠΑΞΑΣΜΕΤΑΧΡΟΝΟΝΜΕΝΥΗΘΕΥΟΣ
ΧΡΥΣΟΥΝΠΟΙΗΣΕΙΣΧΡΗΣΜΟΝΕΠΙΤΥΧΩΝΞΕΝΕ
ΥΑΥΣΕΤΙΣΑΣΤΡΩΝΕΠΠΟΘΩΝΔΙΕΣΦΑΛΗ
29 ΩΡΑΙΣΔΕΕΣΤΑΝΑΥΤΑΛΛΗ▨ΟΙΗΔΕΠΡΟΣΕΣΤΣ

[1] Ligatures occur: line 1, ΗΓ; line 7, ΗΣ; line 8, ΗΣ; line 14, ΝΕ; in line 10 my copy reads ΑΛΗΕΡΙΩΝ, the letter Π being left out. Possibly ΗΠΠΕ were in ligature. The last five letters of line 9 belong to line 10, where they were not inserted from lack of space. My copy has PNTAΣ; but as an ω must take the

Δέσποτα Ἄπολλον καὶ Ἑρμεία, ἡγεῖσθαι
Ἀντίοχος καὶ Βιάνωρ, παροδείτα, ἴσδε(ν) καὶ
χρησμῶν ἀρετῆς ἀπόλαυσον· ἡμεῖν
γὰρ ἐκ προγόνων μαντοσύνην τήν οἱ πό(ρ-)
ε Φοῖβος Ἀπόλλων·
Ἅπαντα πράξ(ε)ις καὶ [δι?]οικήσεις καλῶς·
Βοηθὸν ἕξεις μετὰ Τύχης τὸν Πύθιον·
Γλυκὺς μελίσσης καρπὸς· ἔ[τ]ι πλεί[ων] π[ό]νος.(?)
Δύναμις ἄκαιρος ἐν νόμοισιν ἀσθενής·
Εὔοδά σοι πάντ' ἐστι καὶ ἀσφαλῆ (π)ερὶ ὧν μ' ἐπερ(ω)τᾷς
Ζῆσαι προσεύχου, τοῦτο γὰρ πραχθήσετ(αι)·
Ἢ μὴ προαίρου τοὔργον ἢ τολμῶν ποίει·
Θεοὺς ἀρωγοὺς τῆς ὁδοῦ ταύτης ἔχεις·
Ἵνα μή (τι) μέμψῃ τὸ παρὸν ἥσυχος μένε·
Κλύδων θαλάσσης μαίνετ(αι) καὶ παύεται·
Λύπης πέπαυσο, προ(σ)δέχου λοιπὸν χαράν·
Μοχθεῖν ἀνάν[κ]η, μεταβολὴ [δ]' ἔστ(αι) καλή·
Νεικηφόρον δώρημα τὸν χρησμὸν στρ(έ)φε[ι]·
Ξηρῶν ἀπὸ κλάδων καρπὸν οὐκ ἔστιν λαβεῖν·
Ὅταν ἀμελήσῃς σεαυτὸν [α]ἰ[ὼν ἀβ]ίωτος·
Πειρῶ διὰ μέ[τρον] πάντα, μὴ βί[ᾳ, νέμ]ειν·
Ῥόδ[ῳ] παρόμ[οιον π]ρᾶξις ἔν[δικος πα]ρόν.
Συνοχῇ . . . . . .
Τειμῶν τὸ θεῖον τὴν συν[είδ]ησιν τρέφεις·
Ὑπόσχεσιν τὸ πράγμα γενν(αί)αν ἔχει·
Φαύλως τι πράξας μετὰ χρόνον μέψῃ θε(οῖ)ς·
Χρυσοῦν ποιήσεις χρησμὸν ἐπιτυχ[ών], ξένε·
Ψαῦσ(αί) τις ἄστρων ἐπιποθῶν διεσφάλη·
Ὥραις δὲ ἔστα(ι τ)α[ῦ]τ[α, ἀ]λ[η]θείη δὲ πρὸς
ἔστ[ε = αι]

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place of the N, I probably mistook the angular W for N, which might very easily happen. In line 26 the reading ΘΕΥΟΣ is certain. I had Schönborn's copy before me while making my copy.

Lines 1–5. The beginning seems to be: Δέσποτα Ἄπολλον καὶ Ἑρμεία, ἡγεῖσθαι Ἀντίοχος καὶ Βιάνωρ ("*beseech thee*," left out by mistake), παροδείτα, ἴσδεν (=ἵζεο) καὶ χρησμῶν ἀρετῆς ἀπόλαυσον· ἡμεῖν γὰρ ἐκ προγόνων μαντοσύνην (gap, something left out), τήν οἱ πόρε Φοῖβος Ἀπόλλων.

Note that the inscription is an acrostic, beginning with line 6. The method of consulting the oracle seems to have been the following: The soothsayers in charge of the oracle kept a box with, say, pebbles, in number equal to the number of the letters of the alphabet. The person wishing to consult the oracle was made to choose at random one of these pebbles. The officiating soothsayer then turned to the line beginning with the letter chosen by the inquirer and read it off to him. This method of consulting the oracle is simpler than that with which he became acquainted in Nos. 339–342.

From the site of the oracle we retrace our steps to Malek Kalesi [Ritter, *Klein-Asien*, II. p. 563], whose ruins are neither so extensive nor so imposing as those of Kodja Assar, and then descend south to Pambuk Ovasü, crossing first the Kütchük Tchai, then the Kodja Su by Eyiler Köprü, and encamping in a grove of frankincense trees at a portion of the village Tchandyr. Wild olive, fig, and pomegranate trees abound, but the people are the most ignorant, wretched, and shiftless of any I have ever met in Asia Minor, and that is saying a great deal. The villages Syghyrlik, Selimler, Melikler, Tchandyr, and Milli, are really no villages at all, and the names are those of districts. There are houses scattered about throughout the region, but they do not form villages properly speaking. The same state of things exists on the Eurymedon River. During the summer the people abandon their houses and dwell in tents, or else in the open air under trees.

September 4. Tchandyr to Yazülü [Kaya], 1 h. 55 m., and thence to Girme, 7 h. 2 m. We went back north to the bridge over Kodja Su. Tradition says the bridge was built in one night by angels, and hence it is called Eyiler Köprü [Eyiler = οἱ ἀγαθοί]. Another tradition says it was spirits who built it [guduretden yapylmysh]. We go up the left bank of Kodja Su about east for an hour, when the eastern limit of Pambuk Ovasü is reached, and we enter a narrow gorge down which the Kodja Su comes. The gorge becomes narrower and narrower until finally horses can proceed no further; the river rushes roaring and foaming down the gorge.

We leave our horses and proceed on foot, the gorge growing narrower and more precipitous all the while. In half an hour we reach the narrowest part at Yazülü [Kaya]. Here the river has cut its way through the solid rock, and is fully thirty feet deep; it is perfectly clear and swarms with large fish, some lying lazily on the bottom, others swimming around at various depths. The gorge at this point has been widened by artificial means, so as to make a road-bed. The three following inscriptions on the face of the rock show that a sanctuary of Apollo once existed in this wild spot.

No. 438.

Yazülü, near Tchandyr. On the living rock. Copy and impression.

ΑΓΑΘΗΤΥΧΗ
ΕΝΤΥΧΕΩΖΕΝΕΚΑΙΛΗΜΥΗΤΙΧΡΗCΙΜΟΝΕΦΟΔΙΟΝΜΑΘΩΝ
ΩCΟΤΟΙCΤΡΟΠΟΙCΕΛΕΥΘΕΡΟCΜΟΝΟCΕΛΕΥΘΕΡΟC
ΑΝΔΡΟCΕΛΕΥΘΕΡΙΑCCΤΑΘΜΑΝΕΧΕΤΑΝΦΥCΙΝΑΥΤΑΝ
ΑΙΚΑΤΑΝΓΝΩΜΑΝΤΙCΕΛΕΥΘΕΡΟCΕΝΔΟΘΕΝΕΙΗ
ΟΡΘΑCΕΚΚΡΑΔΙΑCΑΓΕΝΝΡΚΟΝΑΝΕΡΑΠΟΙΗ
ΚΑΙΤΑΥΤΑΚΡΕΙΝΩΝΤΟΝΕΛΕΥΘΕΡΟΝΟΥΚΕΝΑΜΑΡΤΟΙC
ΟΝΚΟΝΔΕΠΡΟΓΟΝΩΝΑΗΡΟΝΚΑΙΦΛΗΝΑΦΟΝΑΓΕΥ
ΟΥΓΑΡΤΟΙΠΡΟΓΟΝΟΙΤΟΝΕΛΕΥΘΕΡΟΝΑΝΔΡΑΤΙΘΕΝΤΙ
ΕΙCΓΑΡΖΕΥCΠΑΝΤΩΝΠΡΟΠΑΤΩΡΜΙΑΔΑΝΔΡΑCΙΡΙΖΑ
ΕΙCΠΑΛΟCΠΑΝΤΩΝΟΔΕΤΑΝΦΥCΙΝΕΛΛΑΧΕΝΕCΘΛΑΝ
ΕΥΠΑΤΡΙΔΑCΤΗΝΟCΚΑΙΕΛΕΥΘΕΡΟCΑΤΡΕΚΕCΕΝΤΙ
ΔΟΥΛΟΝΔΕΟΥΚΟΚΝΗΜΙΛΕΓΗΝΚΑΚΟΝΟΥΔΕΤΡΙΔΟΥΛΟΝ
ΟCΙ . . . . ΙΩCΑΥΧΗΚΡΑΔΙΑΔΕΟΙΕΝΔΟΝΑΓΕΝΝΗC
ΩΖ . . . . . ΤΙΚΤΑΤΟCΔΟΥΛΑCΑΠΟ Μ̈ΑΤΡΟCΕΤΕΧΘΗ
ΑΙΕ . . . . ΑΝΘΡΩΠΩΝCΟΦΙΑΕΠΙΚΥΔΑΝΜΑ⊰PHN
ΟΝΠΧΡΗΜΕΛΕΓΕΙΝΘΙΟCΓΕΝΕΤΑΙΘΕΔΕΚΑΙΝΥΝ
ΤΟΙΟΥΤΟCΤΙCΑΝΗΡΟΦΕΛΟCΜΕΓΑΚΑΙΜΕΓΑΧΑΡΜΑ
ΠΑΝΤΩΝΕΥΖΑΜΕΝΩΝΔΟΥΛΑCΑΠΟΜΑΤΡΟCΕΤΕΧΘΗ

Ἀγαθῇ Τύχῃ·

Ἔντυχε, ὦ ξένε, καὶ λήμψῃ τι χρήσιμον ἐφόδιον, μαθών
ὡς ὁ τοῖς τρόποις ἐλεύθερος μόνος ἐλεύθερος.
ἀνδρὸς ἐλευθερίας στάθμαν ἔχε τὰν φύσιν αὐτάν,
αἴκα τὰν γνώμαν τις ἐλεύθερος ἔνδοθεν εἴῃ
ὀρθᾶς ἐκ κραδίας, ἃ γεννικὸν ἀνέρα ποι(εῖ).
καὶ ταύτᾳ κρείνων τὸν ἐλεύθερον οὔ κεν ἁμάρτοις,
ὄνκον δὲ προγόνων λῆρον καὶ φλήναφον ἀγεῦ.
οὐ γάρ τοι πρόγονοι τὸν ἐλεύθερον ἄνδρα τιθέντι·
εἷς γὰρ Ζεὺς πάντων προπάτωρ, μία δ' ἀνδράσι ῥίζα,
εἷς (δὲ) πάλος πάντων, ὃ δὲ τὰν φύσιν ἔλλαχεν ἐσθλάν,
εὐπατρίδας τῆνος καὶ ἐλεύθερος ἀτρεκές ἐντι.
δοῦλον δὲ οὐκ ὄκνημι λέγην κακὸν, οὐδὲ τρίδουλον,
ὃς [μεγάλ]ως αὐχῇ κραδία δέ οἱ ἔνδον ἀγεννὴς.
ὦ ξ[έν', Ἐπ]ίκτατος δούλας ἀπὸ ματρὸς ἐτέχθη,
αἰε[τὸς] ἀνθρώπων, σοφίᾳ (δ') ἔπι κυδα[λί]μα φρήν.
ὃν [τί] χρὴ με λέγειν θ(ε)ῖος γένετ'. αἴθε δὲ καὶ νῦν,
τοιοῦτός τις ἀνὴρ ὄφελος μέγα καὶ μέγα χάρμα
πάντων εὐξαμένων δούλας ἀπὸ ματρὸς ἐτέχθη.

No. 439.

Yaziilii, near Tchandyr. On the living rock. Copy and impression.

ΤΙΝΦΟΙΒΕΑΠΟΛΛΟΝΤΑCΔΕΟCΑΙCΥΜΝΑCΟΔΩ
ΛΟΙΒΑΙCΟΔΕΙΤΑΝΗΝΕΚΕCΤΕΡΠΩΝΦΡΕΝΑ
ΤΟΒΑΚΤΡΟΝΑΝΤΙΘΗΜΙΜΟΥCΙΚΑΠΡΑΠΙC
ΛΕΟΝΤΙΑΝΟCΤΥΔΕΜΑΚΑΡΧΑΙΡΩΝΔΕΧΕΥ
ΕΜΑCΟΧΗΜΑΧΕΙΡΟCΕΡΜΑΓΟΥΝΑΤΩΝ
ΟΔΟΙΠΟΡΟΝΕΚΕΙΠΩΝΑΤΩΔΙΑΝΥΟΝ
ΚΕΛΕΥΘΑΕΡΕΙΔΩΝΧΕΙΡΑΝΥΝΔCΕΛΕΥΘΕΡΟΝ
ΩΦΟΙΒΕΠΑΡΤΙΝΤΩΝΠΡΙΝΑΜΠΝΥCΕΙΠΟΝΩΝ

Τὶν, Φοῖβε Ἄπολλον, τᾶσδε ὃς αἰσυμνᾶς ὁδῶ,
λοιβαῖς ὁδειτᾶν ἠνεκὲς τέρπων φρένα,
τὸ βάκτρον ἀντίθημι μουσικὰ πραπὶς
Λεοντιανὸς· τὺ δὲ, μάκαρ, χαίρων δέχευ
ἐμᾶς ὄχημα χειρὸς ἔρμα γουνάτων,
ὁδοιπόρον [σ]κείπωνα, τῷ διάννυον
κέλευθα ἐοείδων χεῖρα, νῦν δ[ὲ] ἐλεύθερον,
ὦ Φοῖβε, πὰρ τὶν τῶν πρὶν ἀμπνύσει πόνων.

No. 440.

Yazülü, near Tchandyr. On the living rock. Copy and impression.

ΦΟΙΒΟΝΜΕΟΔΕΙΤΑΙΕΠΑΕΙΝΕΣΤΑΣΕΝΦΙΛΟΝ
ΛΕΟΝΤΙΑΝΟΣΠΑΙΣΟΜΩΝΥΜΩΠΑΤΡΟΣ

Φοῖβόν μ[ε] ὁδείταις πᾶσιν ἔστασεν φίλον
Λεοντιανὸς παῖς ὁμωνύμω πατρός.

About fifteen minutes above Yazülü (northeast) the gorge divides into two, one of which comes from the north, draining the Kara Baulo and Ispahilar region, and is called Bagharzik Deresi. The other *dere* comes from the east, draining the Baulo region, and is called Baulo Deresi. The Tchai which comes down the Bagharzik Deresi is dry at this season of the year. About one hundred yards up the Baulo Deresi, at *Suyuñ Gözü*, I found what I came here to find, the source of Kodja Su. Here a large volume of water rushes roaring from both sides of the dere. A rivulet comes down the exceedingly narrow Baulo Deresi, but it is small and in reality an unimportant tributary of Kodja Su.

I consider Suyuñ Gözü as the chief transmontane continuation of Boghaz Su, Gök Puñar being a smaller and secondary outlet. Kodja Su means the *big river*, the *master river*, and is about the size of Boghaz Su, or certainly not much smaller. It is about six times as large as the Ak Su, which comes from the Isparta region, and which

has hitherto been regarded as the Cestrus River. Accordingly I believe that Kodja Su is the real Cestrus River, or in other words that Egherdir Göl is the real, albeit for the present hypothetical, source of the Cestrus River. I am informed by a chemical friend that a few pounds of our chemical dyes put into Boghaz Su above the Düdens would easily settle the question, and it is to be hoped that a future traveller will carry with him the necessary dyes and make the experiment.

Schönborn is usually an accurate and trustworthy geographer, but, as will be seen from the above, he has tripped in regard to this region [Ritter, *Klein-Asien*, II. pp. 575, 576, and 581–583]. In reading the account, pp. 581–583, I sometimes feel that he has mistaken the Kodja Su for the Ak Su [p. 581], but then afterwards he seems to apply, but wrongly, the name Kütchük Su to Kodja Su. The natives told him of Düdens in this region [pp. 582, 583], and possibly they may have been referring all the while to the Düdens of Boghaz Su and the great source at Suyuñ Gözü. He did not attempt to ascend the gorge or cañon of Kodja Su, remarking that he had reached die äusserste Begrenzung der Pambuk Ovassy die *nicht weiter erforscht werden konnte* [p. 583]. Thus he failed to find not only the Apollo sanctuary with its inscriptions, but, what is more important, the Suyuñ Gözü, or source of Kodja Su.

We retrace our steps, recross the Kodja Su by Eyiler Köprü, then heading west we reach at a portion of Melikler the western limit of Pambuk Ovasü, and then through a low wooded pass to the valley of Ak Su at a fraction of Milli. Here we cross the Ak Su, still heading west, through another wooded pass to the Bulanik Deresi, down which comes a stream now almost dry, but which during the wet season is large and devastating.

Here we found another piece of Milli: the district belonging to Milli is about eight hours long from north to south. It commences at about this point, but the *Ichtiar*, or head man of the village, lives a day's journey south of here. The valley called Bulanik Deresi is broad, rolling, and wooded, but the land is very poor. After a journey of about three hours northwest, up the Bulanik Deresi, we reach the foot of the mountain on which Girme and the ruins of Cremna are situated. A steep and tortuous ascent of one hour brings us to Girme.

September 5. The ascent from Girme to the ruins of Cremna on the top of the mountain occupies about half an hour. The view is enchanting and comprises a sea of wild mountains in all directions [for a description, see Ritter, *Klein-Asien*, II. pp. 552–558; Arundell, *Discoveries*, etc, II. pp. 60–85].

No. 441.

Girme (Cremna). Quadrangular slabs along the front of a large building now in ruins. Le-Bas Waddington, Voyage Archéologique, 1200, *publish fragments VII., VIII., IX., X., XV., from independent copies of Jens Pell and Glasscot. See also* C.I.L. *III.* 304. *Letters are* 0.19 *m. high. Copy.*

I.	II.	III.	IV.	V.	VI.	VII.
HADRIA		ıN‹	OAVG	TC	›IV	ANOCAES
C›F›LON	ıG	⌒	⌒ ⁻	IT	ER	IIVMOVIN

VIII.	IX.	X.	XI.
ARIETV	RSAEDOM	VLIAE	AVG›FELIC
OVENN	\▨▨▨IRDOS	⁼COL	ONIAE›VIR›I

XII.	XIII.	XIV.	XV.	XVI.
EB	SILI	CAM	FORVM	ıSTAI
FAC	EN	ıDAC	AVITVIB	IVSETFA

XVII.	XVIII.	XIX.	XX.	XXI.
ↄ⁻ M	R∧	ONS\	FO≷	VNT%

[. . . . . .] Hadriano Aug(usto) [e]t div[o Trai]ano? Caesari et u[nive]rsae dom[ui Augustae et Coloniae I]uliae Aug(ustae) Felic[i] [. . .]e b[a]silicam[et?] forum[. . . . .]ista i[. . . . . .], C(aii) f(ilius), Long[us . . . .] iter[um . . .]I ium [q]uin[q]uenn[alis sace]rdos [. . . . . .]e Coloniae vir I [. . .] fac[i]enda c[ur?]avit Vib[ius? Ael]ius et Fa[dilla?]
[. . . . . .]
[. . . . . .]

It was possible for me to spend but one day amid the ruins of Cremna, and only a portion of this time could be devoted to turning up the blocks in front of this building, in order to discover as many fragments as possible of the inscription. In Sagalassus I met the Austrian party of exploration under the leadership of Professors Petersen and Niemann, and suggested that it might be advisable for them to make a more prolonged and thorough study of the ruined city than it was possible for me to do. Professor Petersen writes that he did not find two of my fragments, but that on the contrary he did find *twelve* pieces which I did not get. These, he says, are all unimportant, with the exception of one single fragment. I should like to mention here some points concerning the inscription, upon which I have a communication from Professor Petersen, but I must not rob him of the fruits of his toil.

Frag. I. N is divided in half between I. and II.

Frag. II. In my copy the G is complete, but no doubt the curve under the N in III. is the top of the G in II.

Frag. III. The missing part of the A of I. appears in III.

Frag. IV. My copy has the initial O unbroken, but I made a note on the spot that III. and IV. belonged together, and consequently the fragment of an O in III. must fit into a corresponding fracture of the O in IV. It is probable that the curve in the lower line is the top of an S.

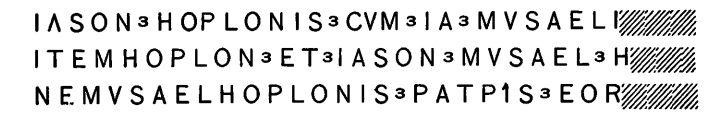
Frag. XVIII. probably belonged to the lower line, but still it is impossible to affirm whether there was an upper line or not.

Frag. XX. My copy has ϵ as given in the uncial text. I once thought it a slip of the pen for the Latin S, but Professor Petersen regards it as the broken edge of the stone.

Waddington [*Voyage Archéologique*, Note to 1200] shows that it was very difficult to restore the five previously known fragments owing to the fact that the official title of the colony of Cremna was not known or in great doubt. Now by the discovery of my fragment XI., which evidently must follow X., it becomes certain that Cremna was called in Roman times *Colonia Iulia Augusta Felix* like Berytus (see Mommsen: *Res Gestae Divi Augusti*, cap. 28; *Strabo*, XII. 6, 5), and Vaillant's coin need not be suspected after all (Mionnet, *Pisidie*, 91).

No. 442.

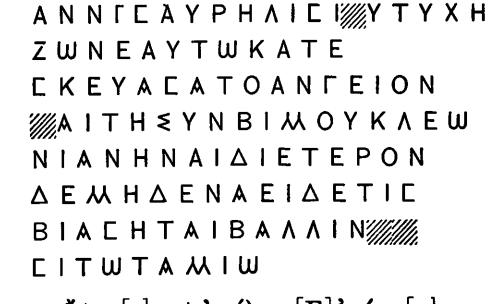
Girme (Cremna). In a broken wall by an old doorway in the eastern part of the city. Copy and impression.



I[a]son Hoplonis cum Ia(sone) Musae li(berto).
Item Hoplon et Iason Musae l(iberti) H[oplo-]
ne(m) Musae l(ibertum) Hoplonis pat[r]is eor[um].

No. 443.

Girme. On a panel in a sarcophagus, which is built into the western city wall, from near the breach out of which came Nos. 445–446. *Copy.*



Ἀνν[ι]ς Αὐρήλις [Ε]ὐτύχη[ς]
ζῶν ἑαυτῷ κατε-
σκεύασα τὸ ἀνγεῖον
[κ]αὶ τῇ συνβί(ῳ) μου Κλεω-
νιανῇ Ναΐδι· ἕτερον
δὲ μηδένα· εἰ δέ τις
βιάσηται βάλλω [δῶ-?]
σι τῷ ταμίῳ (δηνάρια κτλ.)

No. 444.

Girme. Outside the city walls to the west. Copy.



Ἰουλία Κυΐν[του]
Τίτῳ Φλαου[ίῳ]
καὶ Τίτῳ Νι[γι-]
[δ]ίῳ τέκνῳ [μνή]
μης χάριν.

No. 445.

Girme. Outside the city walls to the west. Copy.



Αἴλιος
Ζόϊλος
Εἰρηναίῳ
θρεπτῷ
μνήμης
χάριν.

No. 446.

Girme. Quadrangular cippus outside the city walls to the west. Copy.[1]

P O Λ O Π H Z Ω	Ῥο[δ]όπη Ζω-
T I K ϴ A N Δ P I	τικῶ ἀνδρὶ
I Δ I ϴ M N H M H Ɛ	ἰδίῳ μνήμης
X A P I N	χάριν.

No. 447.

Girme. Outside of the broken wall on the western side of the city. Much defaced. Copy and impression.[2]

Γ Λ Y K Y T E P O N Γ O
N E O N O Y Δ E N K A I
Λ Γ E Y Δ O N E M Λ Y T O Y T
I Δ E I N K O I T ♋ N I Ɛ
E I Δ O K A I T Λ
O N B ♋ M ♋ T Λ X E ♋ Ɛ
Λ Γ M H Ɛ Λ N A Δ E Λ Φ O Y
E Y Y Y X E I M H T Π B
P Λ I Ɛ O Y I B Λ O C E
Γ E Θ A N □ N I N
Ɛ ♋

Γλυκύτερον γο-
νέ(ω)ν οὐδὲν καὶ
. . . .ἐμαυτοῦ .
. . ἰδεῖν κοιτὼν . .
. . . ειδον καὶ τα
. . ον βωμῷ ταχέως
ἐτεί? μησαν ἀδελφοῦ
εὐψυχεῖ . . . . .
. . . . . .

[1] Ligatures occur: line 3, MN, MHƐ. [2] Ligatures occur: line 2, NE; 7, MHƐ; 10, N□.

No. 448.

Girmc. Copy.



[M.? O]ὐλπίῳ [Ἀ]κυλιαν[ῷ]
[Πωλλί?]ωνι ἐπάρχῳ χώρ-
[της πρώτης] Ἀκυιτ[α]ν[ῶ]ν
. . . . . Βρε[ταννικ . . .]
. . . . . .

No. 449.

Girmc. Copy.[1]



. . . . . .
. . . . . τοῦ σὺν
[Πωλ?]λίωνι πραί-
[τωρι Αὐτοκρ]άτορας
. . . . . τὴν οὐ-
. . . . [ἐ]τελεσ[α]ν.

[1] Ligatures occur: line 4, ΠΡ; 6, ΤΗΝ.

No. 450.

Girme. On blocks of an epistyle. Copy.

A.



B.



[Ἀμ]μιανὸς Φρόντων[ος . . . .]

[. . . . Ἀρτεμ?]εισίας τῆς γυν[αικός . . . .]

No. 451.

Girme. Postament on a column, for a bust; like those in the colonnades of Palmyra. Copy.

Η ΒΟΥΛΗ
ΤΟΝΔΗΜΟΝ

Ἡ Βουλὴ
τὸν Δῆμον.

No. 452.

Girme. Copy.

ΝΑΡΙΟΥ
ΔΟΡΙC
ΟΡΓΙΛΙ

ΥΩ

Η

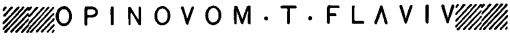
No. 453.

Girme (*Cremna*). *Copy.*



No. 454.

Girme (*Cremna*). *Copy.*



September 7. Girme to Aghlasun, 6 h. 43 m. Leaving Girme, we ascend to the pass west of the citadel of Cremna, and then descend, reaching the plain at Sazak. Then we head northwest through the plain, leaving Kiakh Mali to our right.. Near Derekieui we head north-northwest up a boghaz, and in one hour and a half reach the summit of the mountain. A descent north-northeast of ten minutes brings us to one of the two plains of Sagalassus. About three-quarters of an hour brings us to the north edge of this plain; we then cross a low ridge to the valley proper of Sagalassus, where I found the Austrian party of exploration. Their exhaustive account of the ruins of Sagalassus will make unnecessary any mention by me. We encamp at Aghlasun.

September 8. Leaving Aghlasun for Isparta (4 h. 8 m.), a ride of two hours brings us to the top of the mountain. Then comes a sharp descent of twenty minutes, which brings us to the head of a deep gorge, down which flows a Tchai which gathers water as it approaches Isparta. Following down this gorge and Tchai for about one and a half hours, we reach the open plain at Dere Mahallesi, and in fifteen minutes more the outskirts of Isparta, the ancient Baris [see Ritter, *Klein-Asien*, II. pp. 539–545; *Monatsberichte der Berliner Akademie*, 1879, p. 312].

September 11. Isparta to Tchümür and Ilaus, and thence back to Isparta, 3 h. 57 m. Traversing the plain of Isparta north-northwest, in one hour we reach Tchümür, near the foot of the low mountains which bound the plain on the north.

No. 455.

Tchümür. By a fountain near the Djami. Copy.

Ζ Ω Τ Ι Κ Ο C Ο Υ Α Ρ Ο C
Κ Α Ρ C Ι Δ Ε Υ C Ε Ν Θ Α
Κ Ι Ι [blank]
Ζ Ω Τ Ι Κ Ο C [blank]
Α Ν Ε Ψ Ο C [blank]
Μ Ν Ε Ι Α C Χ Α Ρ Ι Ν

Ζωτικὸς Οὐâρος
Καρσιδεὺς ἔνθα
κ[εῖται]·
Ζωτικὸς
ἀνεψ(ι)ὸς
μνείας χάριν.

I made a note in the presence of the stone that line 3 was *not* ΚΕΙΤΑΙ, but I cannot fill it up in any other way. I also made a note that in line 5 ΥΟC and not ΥΙΟC is certain.

Καρσιδεύς is another form of Καρσενδηνός in No. 366. 52, and of Καρσενδεύς in No. 375. 27.

No. 456.

Tchümür. In the cemetery. Copy.

[illegible]Η Κ[illegible]
[illegible]C Α Ι Ο Υ Ι Є Ρ Ω Ν Ο[illegible]
Κ Α Ι Τ Ρ Ω Ι Λ Ο Υ Δ Ι Ο Μ Η Δ Ο[illegible]

[Μου]σαίου Ἱέρωνο[ς]
καὶ Τρωΐλου Διομήδο[υς].

No. 457.

Tchümür. Plain panel on a fluted column in the cemetery. Copy.



[Ἀν]τίοχος [M
. . . . . .
[Ζωτικ]οῦ ἑατὸν
ἀνέστησε.

Three-quarters of an hour west of Tchümür is Kayü.

No. 458.

Kayü. Quadrangular cippus in the Djami. Copy.

ΡΟΔΩΝ Ē ΚΟΝΩΝΟC
ΟΠΑΤΗΡ

Ῥόδων ε΄ Κόνωνος
ὁ πατήρ.

On the side of the stone to the left of the above inscription there is an inscription of at least one line ending in OC. The stone is so built into the wall that no more of the inscription can be seen.

Three-quarters of an hour south-southeast of Kayü lies Dergümü, in the midst of trees and gardens.

No. 459.

Dergümü, one hour to the northwestward of Isparta. Roman Milliarium lying in front of the Djami. Letters very faint and uncertain. Copy.

ICTυ
ΝΓΙΝΟL
NS⁻ANTIOЄTϒCIVI
NISTANTEN IA
FFPVTORI ΛVGG

This milestone must be referred to a repair of roads executed under the Constantines, probably before the death of Constantine the Great. In line 2 the name of Fl. Cl. Constantinus must be restored, and consequently the inscription antedates the year 340 A.D.; in line 3 that of Fl. Jul. Constantius, and in line 4 apparently that of Fl. Jul. Constans.

No. 460.

Dergümü. In the Djami. Copy.[1]

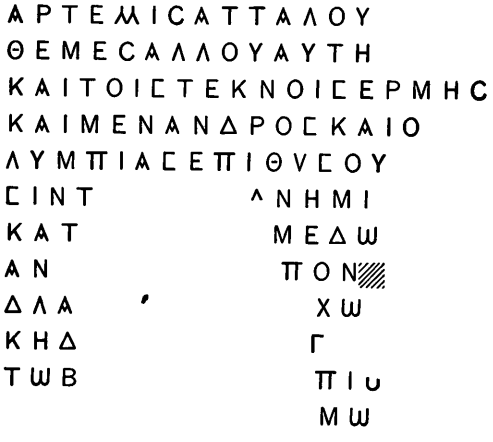
ΝΕ♋ΝΣΟΛ♋ΝΟΣ
ΠΑΤΡΙ
ΚΑΙΜΗΤΡΙ
ΜΝΗΜΗΣΧΑΡΙΝ

Νέων Σόλωνος
πατρὶ
καὶ μητρὶ
μνήμης χάριν.

[1] Ligatures occur: line 1, NE, NΣ; 3, MH; 4, MNHMHΣ.

No. 461.

Dergümü. In the Djami. Copy.



Ἄρτεμις Ἀττάλου
Θεμεσάλλου αὐτῇ
καὶ τοῖς τέκνοις· Ἑρμῆς
καὶ Μένανδρος καὶ Ὀ-
λυμπιὰς ἐπιθύσου-
σιν . . . . . .
. . . . . .

From Dergümü we head south of west up a Tchai with many trees affording refreshing shade; in three-quarters of an hour we reach Ilaus, probably the ancient *Ilouza*.

No. 462.

Ilaus (Ilouza). In the minaret outside of the Djami. Copy.

ΚΑΛΙΠΠΟCΤΡ
ΩΙΛΟΥΑΝΕCΤΗ
CΕΝΤΟΝΠΑΤΕΡΑ
ΚΑΙΡΟΔΩΝΑΤΟΝ
ΥΕΙΟΝΚΑΙΝΑΕΙ
▨▨▨▨▨▨ΜΗΤΕΡΑ
▨▨▨▨▨▨ΥΜΠΙΑ

[Κ]άλιππος Τρ-
ωΐλου ἀνέστη-
σεν τὸν πατέρα
καὶ Ῥόδωνα τὸν
[ὑ]ειὸν καὶ Ναεί-
[δα τὴν] μητέρα
[καὶ Ὀλ]υμπιά-
[δα τὴν γυναῖκα?]

No. 463.

Ilaus. Quadrangular cippus now serving as a support to the portico of the Djami. Copy.

ΤΑΙΛΙΟϹΤΙΒΕΡΙΑΝΟϹΝΕΩΝ

Τ. Αἴλιος Τιβεριανὸς Νέων.

No. 464.

Ilaus. Quadrangular cippus, now serving as a support to the portico of the Djami. A replica of the last. Copy.[1]

▨ΙΛΙΟϹΤΙΒΕΡΙΑΝΟϹΝΕΩ▨

[Τ. Α]ἴλιος Τιβεριανὸς Νέω[ν].

[1] NE in ligature in both inscriptions.

From Ilaus we return nearly east to Isparta in one hour and a quarter. The soil of this plain is exceedingly sandy, and grows scarcely anything but beans and melons.

September 12. Excursion from Isparta to Minassün, Sav, Alikieui, and return to Isparta, 5 h. 51 m. From Isparta we go southeast, and in fifteen minutes reach and cross the widely outspread bed of a Tchai, being the only outlet for the water from the Dere down which we came in journeying from Aghlasun to Isparta. I was surprised to find that *all* the water of the large Tchai just mentioned is used up by the city of Isparta, and that none of it goes at this season of the year to swell the Ak Su. During the winter this stream lays waste the region southeast of Isparta; not having any defined channel, it covers a large district with stones and sand.

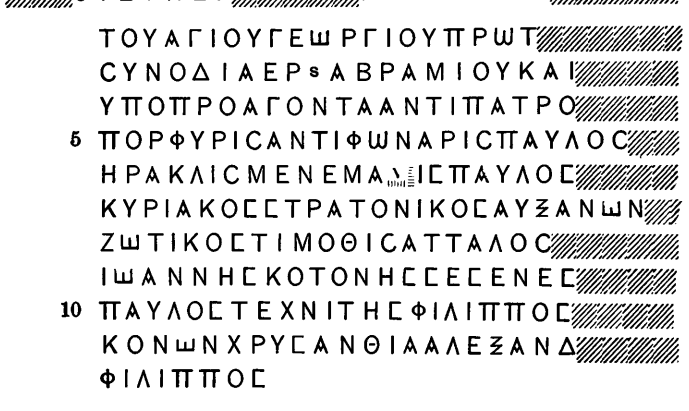
An hour's ride brings us to the ruins called Minassün. This is the site of *Minassos*, known from coins. The ruins are very insignificant. The natives informed me that there was a Kale on a large hill near by: I climbed it, but found nothing beyond a fine view of the whole plain of Isparta. A large Tchai comes down a Dere from the mountains and flows past Minassün. This and the Isparta Tchai, together with the water from the Sav region, form the extreme headwaters of the Ak Su. Three-quarters of an hour east-northeast of Minassün is Sav, a large village nestled among walnut-trees at the mouth of a gorge which comes down from Davras Dagh. From Sav we pass along the foot of the mountain which bounds the plain of Isparta on the southeast to Böyük Hadjilar, Kütchük Hadjilar, to Alikieui, returning thence by Diyedin to Isparta. Heavy rainfalls caused the loss of much time at Isparta.

September 15. Isparta to Islamkieui, 3 h. 21 m. We leave Isparta finally for Islamkieui, traversing the plain north-northeast, and in two hours and a quarter we reach Güle Önü. One hour out from Isparta the valley narrows, opening up again into another valley three-quarters of an hour west of Güle Önü. I find that the water from the Ilaus-Tchümür and the Alikieui-Hadjilar regions comes through the narrows of the valley just mentioned into the Findos-Güle Önü valley, where it is lost. On the contrary, the water from the Isparta Minassün region goes to the Ak Su. The first of these streams is dry throughout the summer.

Twenty minutes north-northeast of Güle Önü is Baïyat.

No. 465.

Baïyat (*Seleucia Sidera*). *In the Djami. Copy.*[1]



Ἔτο]υς υν'. Ἐρ[γον χ]ριστ(ιανὸν) καὶ ἅ[γιον?]
τοῦ ἁγίου Γεωργίου πρώτ[η]
συνοδία ἐρ[γεπιστατήσαντος?] Ἀβραμίου καὶ ...
ὑποπροάγοντα Ἀντίπατρο[ν]
Πορφύρις Ἀντιφῶν Ἄρις Παῦλος
Ἡράκλις Μενεμά[χ]ις Παῦλος
Κυριακὸς Στρατόνικος Αὐξάνων
Ζωτικὸς Τιμόθις Ἄτταλος
Ἰωάννης Κοτόνης Γ(εσ)ενέσ[ιος]?
Παῦλος Τεχνίτης Φίλιππος
Κόνων Χρυσανθία Ἀλέξανδ[ρος]
Φίλιππος.

Line 4. *ὑποπροάγων* is probably the title of an official, cf. the *προάγων* in the inscriptions Tefeny and Karamanlü in Vol. II. of *Papers of the American School.*

For a similar inscription from this very region, see *Papers of American School,* Vol. II. No. 89.

[1] Ligatures occur: line 6, ΜΕ, ΝΕ; 9, ΝΗΣ.

No. 466.

Baïyat. In the wall of the Djami. Monatsberichte der Berliner Akademie, 1879, *p.* 313. *Copy.*

ΤΙΒΕΡΙΟΝΚΛΑΥΔΙΟ
ΚΑΙΣΑΡΑΣΕΒΑΣΤΟ
ΓΕΡΜΑΝΙΚΟΝ
ΘΕΟΝΕΠΙΦΑΝΗ

Τιβέριον Κλαύδιο[ν]
Καίσαρα Σεβαστὸ[ν]
Γερμανικὸν
θεὸν ἐπιφανῆ.

From five to ten minutes north-northeast of Baïyat is the site of an ancient city with an Acropolis, an isolated hill well-suited for the purpose. Two portions of the Acropolis wall are still standing; one portion is built of immense quadrangular blocks, while the other is of polygonal masonry. A large city once stood around the Acropolis to the west, south, and east. The Theatre is situated at the northeast foot of the Acropolis; most of its stones are gone, but a large vaulted passage still stands. Hirschfeld, who describes the site in the *Monatsberichte der Berliner Akademie*, 1879, pp. 312, 313, heard the name *Selef* given to the ruins and accordingly properly locates Seleucia Sidera here. I heard the name *Selef* from the Greeks of Isparta, but not from the villagers of Baïyat. Islamkieui is one hour east of south from the site of Seleucia.

No. 467.

Islamkieui. Copy.[1]

ΤΕΥΧΗΜΗΤΡΟΔΩΡΥΕΠΙϹ

[+] εὐχὴ Μητροδώρου ἐπισ[κόπου].

[1] HMH are in ligature.

September 16. Islamkieui to Barla, 4 h. 17 m. We go south of east to Göndüler, then cross a low mountain ridge north of east to Bei Dere in two hours. Fifteen minutes east of Bei Dere we reach the lake, and then go north-northeast along the shore of the lake. The mountain falls off abruptly into the lake; the road has been built; the scenery is not so grand as on the other side of the lake.

A ride of two hours and a quarter brings us to Barla, situated on the hillside at the mouth of a wild gorge. Barla is a large village of one thousand houses; the western end of the town is called Rum Mahallesi, being inhabited solely by Greeks.

September 17. Barla, *via* Yazülü Kaya, to Aghras, 4 h. 45 m. We return to Bei Dere, recross the mountain to Pambuklar and the town of *Aghras*, the ancient *Agrae*.

No. 468.

Aghras (Agrae). In the wall of the Tekke. Copy.



Θεοῖς Σεβαστοῖς καὶ Διὶ Σ[ω-]
τῆρι [κα]ὶ [τ]ῇ πόλει
[Μ]εν[μα]χος Μεν[ε]μάχου
. . . . . .
[ἀν]έστησεν ἐκ τ[ῶ]ν ἰδίων ἀνα-
λωμάτων καὶ καθιέρωσεν
σὺν τῇ π[ρο]βω[μ]είδι?

No. 469.

Aghras. In the wall of the Tekke. Copy.

ΤΑΤΙΝΑΣΚΛΗΠΙΑΔΩΡΟΥ
ΠΑΙΟΝΟΣΔΕΓΥΝΑΙΚΑ
ΠΑΜΜΕΝΗΣΚΑΙΓΛΑΥΚΟΣΟΙΥΟΙ
ΔΙΑΤΗΝΕΙΣΑΥΤΟΥΣΦΙΛΟΣΤΟΡΓΙΑΝ
ΘΕΟΙΣ

Τατὶν Ἀσκληπι[ο]δώρου,
Παίον[ο]ς δὲ γυναῖκα,
Παμμένης καὶ Γλαῦκος οἱ υἱοὶ
διὰ τὴν εἰς αὐτοὺς φιλοστοργίαν
θεοῖς.

No. 470.

Aghras. In the cemetery of the Tekke. Copy.

[illegible]ΓΟΡΑΝΟ[illegible]
[illegible]ΣΚΑΙΤΗ[illegible]
[illegible]ΙΕΣΤΙΑ[illegible]
[illegible]ΤΑΤΡΙΔΙ[illegible]
[illegible]ΤΑΕΚΤ[illegible]
[illegible]ΝΑΝΕΘ[illegible]
[illegible]ΠΕΡΙΑΥΤΟ[illegible]
[illegible]

. . . [ἀγ]ορανο[μ . . .]
. . . . καὶ τη . . . . .
. . . . Ἑστία . . . . .
. . . [π]ατρίδι . . . . .
. . τα ἐκ τ[ῶν ἰδίων] . .
. . [ἀν]ανε[ώσαντα] . . .
. . . [π]ερὶ αὐτό[ν] . . .
. . . . . .

The lines are probably long, and the sense seems to be: A certain man, agoranomos, has dedicated statues of . . . and Hestia to his dear country . . .

No. 471.

Aghras. In the wall of the Tekke; slab with shield and sword in relief: under them is the following inscription. Copy.



M. Αὐρήλιος Δη-
[μη]τρι[α]νὸς? υἱὸς.

Concerning Aghras [Agrae], see *Monatsberichte der Berliner Akademie*, 1879, p. 314.

A large Tchai comes from the north-northwest, but its water is all used up by the large villages of Aghras, Unidj, and Islamkieui. The villagers tell me that the water of this valley has no outlet, but is soaked up in the valley. The lowest part of the valley seems to be the region around Güle Önü, where the water is collected in ponds for the use of flocks.

The Turks have a flourishing ecclesiastical school at Aghras.

September 18. Aghras to Ulu Borlu, 5 h. 54 m. Twenty minutes south-southeast of Aghras lies Unidj, whence we go west to Kumadjik in three-quarters of an hour, then north-northwest to Günen (Göinen) in two hours. Günen is the site of Konana; see Hirschfeld's remarks in the *Monatsberichte der Berliner Akademie*, 1879, pp. 315, 316.

The water from this region, as well as the Tchai which comes down the long gorge from Indje Bel, must go to Buldur Göl. A valley leads southwest to Buldur Göl, which is plainly visible from Günen. Thus there is a continuous, albeit circuitous, valley from Buldur to Isparta.

No. 472.

Günen (*Konana*). *In the dry fountain by the northern cemetery.* *See* Bulletin de Correspondance Hellénique, 1879, *p.* 340, *No.* 15. *Copy.*[1]

ΑΓΜΝ◇⊖ЄΤΟΥΝ
ΤΟCΔΙΑΒΙΟΥΕΚΤΜΝ
ΙΔΙΜΝΑΥΡ⊖ΕΟΔΜΡΟΥ
⊖ΕΟΔΜΡΟΥ·Δ·ΟΥΛΛΕ
ΡΙΟΥΦΙΛΟΠΑΤΡΙΔΟC
ΑΥΡΤΙΤΟC·Β·ΑΠΟΛ
ΛΜΝΙΟΥΚΑΛΛΙΜΑ
ΧΟΥΝΕΙΚΗCΑCΠΥ
⊖ΙΚΜΝΠΑΝΚΡΑ▨Ι
ΟΝ⊖ΕΜΙΔΟC⊖Ε◇
ΔΜΡΕΙΟΥΠΡΜΤΗC
ΕΤΟΥC·T̄M̄S̄·ΜΗ·Β
ΕΥΤΥΧΕΙΠΑΤΡΙΚΙ

Ἀγωνοθετοῦν-
τος διὰ βίου ἐκ τῶν
ἰδίων Αὐρ. Θεοδώρου
Θεοδώρου δ′ Οὐαλε-
ρίου φιλοπάτριδος·
Αὐρ. Τίτος β′ Ἀπολ-
λωνίου Καλλιμά-
χου νεικήσας Πυ-
θικῶν πανκρά[τ]ι-
ον Θέμιδος Θεο-
δωρείου πρώτης
ἔτους τμς′, μηνὸς β′,
εὐτυχεῖ πατρικῇ.

[1] Ligatures occur: line 2, ΜΝ; 11, ΗC; 12, ΜΗ.

Concerning Θέμις, see *Journal of Hellenic Studies*, Vol. IV. 1883, pp. 58 sqq.; Le Bas-Waddington, *Voyage Archéologique*, 1209; *Bulletin de Correspondance Hellénique*, 1879, p. 341. See Nos. 406, 416, 418, 420, 613. The inscription dates from the year 261 A.D.

Line 13, compare line 4 of No. 280.

No. 473.

Günen. Epistyle block in the southern cemetery. Copy.[1]

ΙϹΑΡΑΛϹΕΠΤΙΜΙΟΝϹΕΥΗΡΟ
ΒΟΥΛΗΚΑΙΟΔΗΜΟϹΚΑΙΟΙΚΑΤ

[Αὐτοκράτορα Κα]ίσαρα Λ. Σεπτίμιον Σευῆρο[ν Περτίνακα]
[Σεβαστὸν ἡ] βουλὴ καὶ ὁ δῆμος καὶ οἱ κατ[οικοῦντες Ῥωμαῖοι].

Konana must be added to the list of places where Roman merchants were resident, see *Papers of the American School of Classical Studies at Athens*, Vol. I. p. 31, for a list of these places.

No. 474.

Günen. At a fountain. Copy.

	[Imp(eratori) Caes(ari)]
C O A V R	[Mar]co Aur(elio)
V E R O	[Se]vero
O N I N O	[Ant]onino [Pio]
L I C E	[Fe]lic(i) [Aug(usto)],
T H I C O	[Par]thico,
N I C O	[Britan]nico [Max(imo)],
I Λ \ O	. . . . .
I	. . . . .

[1] Line 1, NC are in ligature.

No. 475.

Günen. In the wall of the Djami. Copy.

ΚΑΙΤΟΔΑΓΑΛΜΑΘΕΑϹΜΕΝΕΚΡΑΤΗϹΕΙϹΑΤΟΠΑ
ΧΕΙΛΙΑΡΧΟϹϹΤΡΑΤΙΗϹΚΛΥΤΟΥΤΕΕΠΙΤΡΟΠΟϹΑΝΑΚΤ
ΟΥΝΕΚΕΝΑΝΤΙΟΧΗϹΚΑΙΜΑΡΚΙΑΝΗϹΙΕΡΕΙΩΙ
ΘΥΓΑΤΕΡΩΝΘΥΓΑΤΡΟϹΑΠΟΛΛΩΝΙΟϹΥΠΑΤΕΡΕ

καὶ τόδ' ἄγαλμα θεᾶς Μενεκράτης εἴσατο πα[τὴρ]
χειλίαρχος στρατίης κλυτοῦ τε ἐπίτροπος ἄνακτ[ος]
οὕνεκεν Ἀντιόχης καὶ Μαρκιανῆς ἱερειῶ[ν]
θυγατέρων θυγατρὸς Ἀπολλωνί[δος ε]ὐπατερε[ιῶν].

No. 476.

Günen. On a round column in the cemetery by the Djami. Copy.[1]

ΑΥΡΗΛΙΟΙ
ΖΩΤΙΚΟϹ
ΚΑΙΟΝΗϹΙΜΟϹ
ΑϹΚΛΗΠΙΟΔΩ
ΙΑΝΘΙΠΑΤΡΙ
ΟΝΗϹΙΜΩΚΑΙ
ΜΗΤΡΙΧΑΡΤΙΝΙ
ΜΝΗΜΗϹΧΑΡΙΝ

Αὐρήλιοι
Ζωτικὸς
καὶ Ὀνήσιμος [καὶ]
Ἀσκληπιοδωρα-
[ι]αν[ο]ὶ πατρὶ
Ὀνησίμῳ καὶ
μητρὶ Χαρτ[ί]ν[ῃ]
μνήμης χάριν.

[1] Ligatures occur: line 3, NH; 6, NHϹ; 7, MH; 8, MNHMHϹ.

Nos. 477–480.

Günen. Octagonal column in the cemetery by the Djami. Copy.

A.[1]

This side is broken away almost entirely.

Ν Ο	. . . . .
Μ Ν Η	μνή-
Μ Η C Χ Α	μης χά-
Ρ Ι Ν	ριν.

B.

	Α Υ Ρ Ν Є Ω		Αὐρ. Νέω-
	Ν Μ Α Ρ Κ Є Ι		ν Μαρκει-
	Α Ν Ω Υ Є Ι Ω		ανῷ νεί̣ῷ
	Α Υ Ρ Ν Є		Αὐρ. Νέ-
5	Ω Ν Κ Α Ι	5	ων καὶ
	Α C Κ Λ Η		Ἀσκλη-
	Π Є Ο Δ		πεόδ-
	Ω Ρ Ο C Κ		ωρος κ-
	Α Ι Ζ Ω Τ Ι		αὶ Ζωτι-
10	Κ Ο C Α Υ	10	κὸς Αὐ[ρ.]
	Θ Є Ο Δ Ο		Θεοδο[ύ-]
	Λ Α Μ Η		λᾳ μη-
	Τ Ο Κ Α Ι		τ[ρὶ?] καὶ (αἰ-)
	V Α Τ Ο		α[υ]το[ῖς]
15	Μ Η Μ	15	μ(ν)ήμ-
	Η C Χ Α Ρ Ι		ης χάρω.
	Ν		

[1] Line 2, NH are in ligature.

C.[1]

	ΑΥΡΝΕ	Αὐρ. Νέ-
	ωΝΑΤ	ων Ἀτ-
	ΤΑΛΙΔΙ	ταλίδι
	ϹΥΝΒΙ	συνβί-
5	ωΚΑΙΑ	5 ω καὶ Ἀ-
	ϹΚΛΗ	σκλη-
	ΠΙΟΔ ω	πιόδ[ω-]
	ΡΟϹΚΑ ⁞	ρος κα[ὶ]
	ΖωΤΙΚΟϹ	Ζωτικὸς
10	ΚΑΙΝΕ	10 καὶ Νε-
	ωΝΙϹ	ωνὶς
	ΤΑΤΕ	τὰ τέ-
	ΚΝΑΑΥ	κνα αὐ-
	ΤΗϹΑ	τῆς ἀ-
15	ΝΕϹΤΗ	15 νέστη-
	ϹΑΝΜΝΗ	σαν μνή-
	ΜΗϹΧΑ	μης χά-
	ΡΙΝ	ριν.

D.[2]

The fourth side is blank. On the fifth side is this:

	ΔΙΟΝΥϹ	Διονύσ-
	ΙΟϹΔΙΟ	ιος Διο-
	ΝΥϹΙΟΥ	νυσίου
	⅄Ι, ИѠ	[Ἀντή]νω-
5	ΡΙΠΑΤΡ	5 ρι πατρ-
	ΙΙΔϵΙѠ	ὶ ἰδείῳ
	ϵϹΤΗϹϵ	ἔστησε
	ΜИΗΜ	μνήμ-

[1] Line 16, MNH are in ligature.

[2] Line 11, ИНН are in ligature.

H X A P I C
Є Y Φ P O
C Y И H H
K Λ I B Λ B Є
I C Λ P T Є M
Ш И O C Δ I
C K Λ Λ Λ I M
Λ X O Y Є C T
H C Є И Δ I O
И Y C I O C Μ
И H X A P ·
H C

η(ς) χάρις (sic !)
Εὐφρο-
σύνη ἡ
καὶ Βαβε-
ὶς Ἀρτέμ-
ωνος δι-
ς Καλλιμ-
άχου ἔστ-
ησεν Διο-
νύσιος μ-
νή(μης) χάρ-
ης (sic !).

No. 481.

Günen. In the northern cemetery. Copy.

Π A Π I A C
Μ H T P O Δ Ω
P O Y Є A Y T Ω
Z Ω N K A I T A
Λ I K H T H I Δ I
Γ Y N Є K I Μ
N H Μ H C ⊰
X A P I N

Παπίας
Μητροδώ-
ρου ἑαυτῷ
ζῶν καὶ (Ἰ)τα-
λικῇ τῇ ἰδί[ᾳ]
γυνεκὶ μ-
νήμης
χάριν.

No. 482.

Günen. Stele in the western cemetery. Copy.



Μεννέας
Ἀντιόχο[υ]
Ἀντιόχ[ῳ]
υἱῷ μνή-
μης χάρ[ιν]
καὶ ἰδίᾳ γυν[αι-]
κὶ μνήμη[ς]
χάριν, Ὀνήσ[ι-]
μος Ἀφίᾳ γυνα[ι-]
κὶ καὶ ἀδελφῇ Α[ὖ-]
κτᾳ? μνήμ[η-]
ς χάριν.

No. 483.

Günen. Stele in the northern cemetery. Copy.[1]

ΕΥΤΥΧΙΑ
ΝΟCΚΑΙΟ
ΝΗCΙΜΗΠΑ
ΤΡΙΚΑΜΗ
ΤΡΙΜΝΗΜΗC
ΧΑΡΙΝ

Εὐτυχια-
νὸς καὶ Ὀ-
νησίμη πα-
τρὶ κα(ὶ) μη-
τρὶ μνήμης
χάριν.

No. 484.

Günen. At a fountain. Apparently a duplicate of, or possibly the identical inscription published in the Bulletin de Correspondance Hellénique, 1879, *p.* 337, *No.* 6. *The lines are not divided as in* B. d. C. H. *Copy.*

ЄΛΠΙCΖΟ
ΗΘΥΓΑΤΡΙ
ΓΛΥΚΥΤΑΤΗ
ΚΑΙϘΙΑΔЄΛ
ΟΙΜΝΗΜ
ΗCΧΑΡΙΝ

[1] Ligatures occur: line 3, NHC, MH; 4, MH; 5, MNHMHC.

Ἐλπὶς Ζο-
ῆ θυγατρὶ
γλυκυτάτῃ
καὶ οἱ ἀδελ[φ-]
οὶ μνήμ-
ης χάριν.

No. 485.

Günen. Stele in the western cemetery. Copy.

ΑΡΙCΤΩΝ
ΑΤΤΑ
ЄΑΥΤΩ
ΑΝЄCΤΗCЄ

Ἀρίστων
Ἄττα
ἑαυτῷ
ἀνέστησε[ν]

No. 486.

Günen. Stele in the western cemetery. Copy.[1]

ΙΟΥΛΙΟC
ЄΡΜΙΟΝΗC
ΓΥΝЄΚΙ
ΜΝΗΜΗΣ ΧΑΡΙΝ

[Ἰ]ούλιος
Ἑρμιόνη⟨ς⟩
γυνεκὶ
μνήμης χάριν.

[1] Line 4, ΜΝΗΜΗΣ are in ligature.

No. 487.

Günen. Stele in the vestibule of a Djami. Copy.

ΡΟΥΦΟϹ ΚΑΙ
ϹΚΥΜΝΟϹϹΚΥ
ΜΝΩΠΑΤΡΙ
ΜΝΗΜΗϹΧΑΡΙΝ
ΚΑΙΤΑΤΙΤΗ
ΤΡΙΖΩϹΗ

Ῥοῦφος καὶ
Σκύμνος Σκύ-
μνῳ πατρὶ
μνήμης χάριν
καὶ Ταπ(μ)η-
τρὶ ζώσῃ.

No. 488.

Günen. Stele in the western cemetery. Copy.

ΔΙΟΜΗΔΗϹ
ΚΑΙΛ ı ı ⌒ ΓΕ
ΥϹΠΑΤΡΙΚΑ
ΙΜΗΤΡΜ
ΝΗΜΗϹΧΑΡ

Διομήδης
καὶ . . .
. . . πατρὶ κα-
ὶ μητρ(ὶ) μ-
νήμης χάρ[ιν].

No. 489.

Günen. In the northern cemetery. Copy.

▨T P O Φ▨	Τρόφ[ιμος]
▨K A I ∠▨	καὶ [Διο-]
▨H Δ▨	[μ]ήδ[ης]
▨K A I Z Ω▨	καὶ Ζω[τικὸς]
▨A T T A▨	Ἀττά[λῳ]
▨Π A T▨	πατ[ρὶ]
▨Y K Y▨	[γλ]υκυ [τά-]
▨Ω K A I▨	[τ]ῷ καὶ [μητρὶ]
▨Z Ω C H Λ▨	ζώσῃ μ[νή-]
▨H C X A▨	[μ]ης χά[ριν].

No. 490.

Günen. In the northern cemetery. Copy.[1]

A.	*B.*	*C.*
Λ O Y K Λ I \ H Γ Λ Y K Y T A T Ω T Є K N Ω M N H M H C X A P I N	N O Y M H T P I A̅Y̅ E I A M N H M H X A P I N K Є A̅Y̅ Λ K I Ω Π A Z Ω N T	H Λ Y O Y Ω I Π A C O Y T P I

[1] In *B*, line 4, MNH are in ligature.

A.

. . . . . γλυκυτάτῳ τέκνῳ μνήμης χάριν.

B.

. . . του μητρὶ Αὐρ. Εἴᾳ μνήμης χάριν κὲ Αὐρ. Λουκίῳ πατρὶ ζῶντι.

No. 491.

Günen. On a panel of a sarcophagus. Copy.

Γ I A N I K I A	. . Ἀνικια-
N O C K Λ Λ Y Γ	νὸς Κ[α]λυγ-
K I Λ Λ H M H	κίλλῃ μη-
T P I	τρί.

No. 492.

Günen. In a garden wall. Copy.

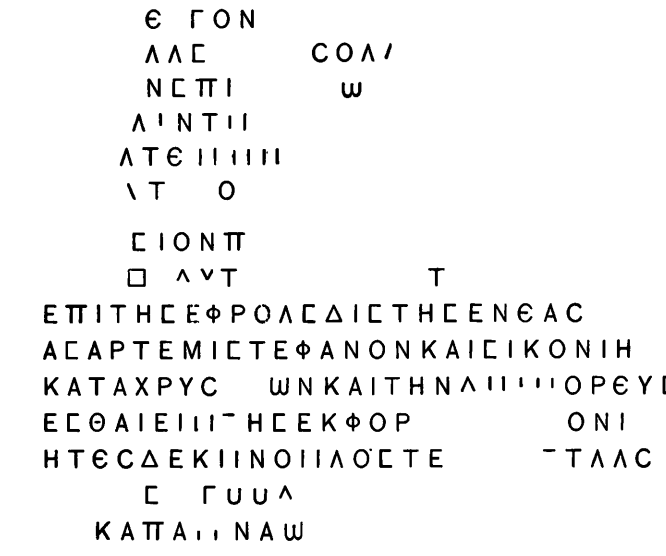
	Λ Y C	
	A Y P	
	A Y P	
	M Y Π	M A T O
5	C Y N B I Ω	X A P I N
	A Y P	A P K O Y T
	A Y P	N H M H C
		O Y T O

X A P I N A Y I A N Ω N
10 A Y P H A Δ Є / Φ Ω Γ Λ Y K Y T A T Ω
M A P K Є Λ Λ Ω M N H M H C X A P I

9 χάριν· Αὐ[ρ. Αὐξ]άνων
Αὐρη. ἀδε[λ]φῷ γλυκυτάτῳ
Μαρκέλλῳ μνήμης χάρι[ν .

No. 493.

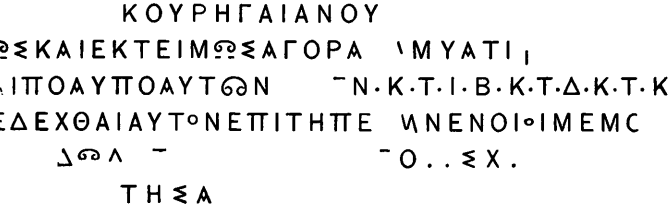
Günen. In the yard of the same house as the last. Copy.



Though single words may be made out, the inscription cannot be reconstructed.

No. 495.

Günen. In the yard of a house. Copy.[1]



The dots in line 3 do not indicate missing letters, but are given as they stand on the stone. It is easy to find single words in each line, but the inscription remains enigmatical.

[1] Ligatures occur: line 3, TH, ΠΕ, NE, ME.

No. 496.

Günen. In the western cemetery. Copy.

ΔΗΜΟΣ

No. 497.

Günen. In the northern cemetery. Copy.[1]



No. 498.

Günen. In the cemetery wall near the dry fountain. Copy.



[τ]ῇ πατρίδι.

Leaving Günen for Ulu Borlu, we head north of west for twenty minutes, for ten minutes northwest, then we go up a Boghaz with a Tchai north-northwest for half an hour, when we begin to ascend the mountain. A climb of one hour nearly north brings us to the Devrend on the summit of the pass called Indje Bel [see *Monatsberichte der Berliner Akademie*, 1879, p. 316]. The descent is steep and tortuous, and for one hour the direction is northeast, when we turn north, and in half an hour reach Ulu Borlu [see *Monatsberichte*, etc., p. 316 sqq., and Ritter, *Klein-Asien*, II. pp. 473–477]. The mass of mountains lying between Ulu Borlu and Bei Dere has different names, Tunas Dagh, Yakka Dagh, Barla Dagh, Kapu Dagh, Gelindjik Ana Dagh; see map.

[1] Line 1, MH are in ligature.

September 19. Excursion from Ulu Borlu to Derekieui, Illegöp, and return to Ulu Borlu, 4 h. 29 m. Three-quarters of an hour nearly north of Ulu Borlu is Oluk Man, an ancient site in the plain; the débris is small and contains no cut stones, they having been used up in the buildings of Ulu Borlu. Fifteen minutes north of Oluk Man we enter a Boghaz down which comes a Tchai, and heading north-northwest reach Derekieui in half an hour. Thence we go southeast across low hills for half an hour to Kütchük Kabadja, on the northern edge of Kara Arslan Ovasü.

No. 499.

Kütchük Kabadja. In the Djami. Copy.

Α Υ Ρ Ζ Ω C I Μ O C Ζ Ω
Τ I K O Υ Π Ε Ν K Ε Λ Ε O C
K Α I Α Υ Ρ Α Λ Ε Ξ Α Ν Δ Ρ
O C Ζ Ω Τ I K O Υ Π Ε Ν
K Ε Λ Λ Ε O C O I Α Δ Ε Ρ
Φ O I Τ H Ε I Δ I Α Μ H Τ Ρ I
Α Υ Ρ Τ Ε Ρ Τ Υ Λ Λ H
Γ Λ Υ K Υ Τ Α Τ H M N H
Μ H C X A Ρ I N

Αὐρ. Ζώσιμος Ζω-
τικοῦ Πενκελέος
καὶ Αὐρ. Ἀλέξανδρ-
ος Ζωτικοῦ Πεν-
κελλέος οἱ ἀδερ-
φοὶ τῇ εἰδία μητρὶ
Αὐρ. Τερτύλλῃ
γλυκυτάτῃ μνή-
μης χάριν.

No. 500.

Kütchük Kabadja. In a house. Copy.

ΑΥΡΜΕΝΕΑϹ
ΓΑΛΑΤΟΥΚΑΙ
ΑΥΡΔΟΜΝΑ
ΗΓΥΝΗΑΥΤΟΥ
ΑΡΤΕΜ♋ΝΙΚΑΙ
ΑΡΤΕΜ♋ΝΙΔΙ
ΤΕΚΝΟΙϹΜΝΗ
ΜΗϹΧΑΡΙΝ

Αὐρ. Μεννέας
Γαλάτου καὶ
Αὐρ. Δόμνα
ἡ γυνὴ αὐτοῦ
Ἀρτέμωνι καὶ
Ἀρτεμωνίδι
τέκνοις μνή-
μης χάριν.

No. 501.

Kütchük Kabadja. In the wall of a house. Copy.

ΑΙΑϹΚΛΑϹЄΠΟΙΗϹЄΝΤΟЄΡΜΑΙΟΝΜΑΜΗΔΗΜΗ
ΡΙΟΥΤΗΓΥΝΑΙΚΙΑΥΤΟΥΑΚΟΛΟΨΘΞϹΤΗΔΙΑΤΑΓΗ
ΚΑΙΤΟΙϹΘΡЄΠΤΟΙϹΑΥΤΗϹ

. . . . καὶ Ἀσκλᾶς ἐποίησεν τὸ ἕρμαιον Μάμῃ Δημη-
[τρ]ίου τῇ γυναικὶ αὐτοῦ ἀκολούθ(ω)ς τῇ διαταγῇ
καὶ τοῖς θρεπτοῖς αὐτῆς.

ἕρμαιον stands for ἕρμαξ, or perhaps ἑρμεῖον.

In line 2 the letter between Θ and C is an Ϣ inverted, so as to be like Ξ.

No. 502.

Kütchük Kabadja. In the step of a house. Copy.

Δ I O Γ E N H Ƨ K Α I Δ I
O N Y Ƨ I O Ƨ O I Δ I O Γ E N O Y Ƨ Π Α T P I
K Α I M H T P I M N H M H Ƨ E N E K E N

Διογένης καὶ Δι-
ονύσιος οἱ Διογένους πατρὶ
καὶ μητρὶ μνήμης ἕνεκεν.

No. 503.

Kütchük Kabadja. Seat outside of the Djami. Copy.

ɔ U N Α Ξ Ш T ·
Λ O Y Α Y P Ƨ Ш B T I K U
I Ш Α N Α P I K Α I Α Y I Δ O
ɔ Y K Α I Α Y P Z Ш T I K O
P Θ P Μ I Є I Α Є Ƨ Ш T
T Ш N Α Δ Є Λ Φ N Ш N
Ш Π Α T P I Z Ш T I K
Α T Ш Μ N H Μ H C
P I N

. . . . . να [Z]ωτ[ικ. . .
Ὀνησίμ]ου Αὐρ. (Z)ω⟨β⟩τικ[ῷ]
[τ]ῷ ἀν[δ]ρὶ καὶ Αὐ[ρ.] Δό[μ-]
[νο]υ καὶ Αὐρ. Ζωτικο[ῦ]
[Αὐ]ρ. . . . . (Z)ωτ[ικ
. . . . τῶν ἀδελφ⟨ν⟩ῶν
[τ]ῷ πατρὶ Ζωτικ[ῷ]
. . . . . μνήμης
[χά]ριν.

No. 504.

Kütchük Kabadja. In the fountain. Copy.

```
L I I O
_ E C T E T O Π O Y A K E N A E I Δ E T I C
I I I ϑ C I Θ H C I E I C T O N Φ I C K O N Δ H N A P I A
Π E N T A K O C I A
```

. . . ἐστε τόπου Ἀκενᾶ. εἰδέ τις
. . . θήσι εἰς τὸν φίσκον δηνάρια
πεντακόσια.

The reading of the inscription is perfectly certain.
Line 1. For a name akin to this one, see No. 564.

No. 505.

Kütchük Kabadja. In the street. Copy.

```
A P T Є M W N K A I T A T I A Є Π▨Y H C C N I Δ I W Θ P Є Y A N T I
M N H M H C X A P I N K A I Є A Y T O I▨W N T Є C K I T O I C C▨
```

Ἀρτέμων καὶ Τατία ἐπύησ[ε]ν ἰδίῳ θρέ[ψ]αντι
μνήμης χάριν καὶ ἑαυτοῖ[ς ζ]ῶντες κ(α)ὶ τοῖς . . .

The break in line 1 is probably a natural one.

No. 506.

Kütchük Kabadja. In the yard of a house. Copy.

A V P H Λ I O C	Αὐρήλιος
Z W T I K O C Δ I I	Ζωτικὸς δι-
O Δ H M H T P I W	[ς?] Δημη[τ]ρίῳ
K Λ Є O [blank]	Κλεο . . . . .
X A P I N	χάριν
M N H M H C	μνήμης.

No. 507.

Kütchük Kabadja. In the Djami. Copy.



Μενέας Εἴμενος καὶ [Ἀρτ]έμων καὶ Εἴμαν εἰδίῳ πατρὶ μνήμης χάριν.

No. 508.

Kütchük Kabadja. In a fountain. Copy.



Παπᾶ[ς καὶ]
Εὐτύχ[ης]
[ἐποιή]σαμεν Ἀφίᾳ Αἰ[λίᾳ?]

No. 509.

Kütchük Kabadja. In a fountain. Copy.



. . . Ἀπο]λλωνίου ἰδίᾳ γυναικὶ μνή[μης χάριν.
. . . Μ]εννέας Ἀπολλωνίου Συνε(κ)δ[ήμου]
. . . . . .

No. 510.

Kütchük Kabadja. In the Djami. Copy.

ΝΗΜΗCΧΑΡΙΝ
ΚΙΔΗΜΗΤΡΙΩΑΤΑΛΟΥ

. . . . . μνήμης χάριν.
. . . . . Δημητρίῳ Ἀτάλου.

No. 511.

Kütchük Kabadja. In a house. Copy.

ΟΙCΤΟΙCΑΝΗΚ

. . . οις τοῖς ἀνήκ[ουσιν?]

No. 512.

Kütchük Kabadja. In the court of the Djami. Copy.

ΚΑΙΞΑΡΙ

A ride of three-quarters of an hour north of east along the edge of the plain brings us to Illegöp, with a good mosque.

Nos. 513–514.

Illegöp. Quadrangular cippus with horns in the court of the Djami. Copy.

A.[1]

ΑΥΡΑCΚΛΗΠΙΑΔΗCΑΝΔΡΟΝΙΚΟϵ
ΙΔΙΟΙCΤϵΚΝΟΙCΑΞΑΝΟΝΤΙΚΑΙΖΩ
ΚΑΙϵΑΥΤΟΙCΚΑΙΤΟΙCΤϵΚΝΟΙC
ΜΝΗΜΗCΧΑΡΙΝ
ΑΥΞΑΝΩΝ
ΤΟΚΑΛΟΝ
ΤϵΚΝΟΝ

[1] In line 2, the stonecutter omitted Υ between Α and Ξ.

B.

On the side of the stone to the right of *A*.

[illegible]CANTOYTOTOMNH[illegible]
[illegible]ΛABЄBANXIPAΠ[illegible]
ЄƵƵIXHPONBIONOIKON
ЄPIMON

A.

Αὐρ. Ἀσκληπιάδης Ἀνδρόνικο(ς)
ἰδίοις τέκνοις Α(ὐ)ξάνοντι καὶ Ζω[τικῷ]
καὶ ἑαυτοῖς καὶ τοῖς τέκνοις
μνήμης χάριν.

Αὐξάνων
τὸ καλὸν
τέκνον.

B.

[Οἱ δεῖνες ἐποίη]σαν τοῦτο τὸ μνη[μεῖον],
[ὅστις β]λαβερὰν χ(ε)ῖρα π[ροσάξει]
[ὀρφανὰ τέκνα] ἔξ(ξ)(ει), χῆρον βίον, οἶκον
ἔρ(η)μον.

No. 515.

Illegöp. In the Djami. Copy.

[illegible]ATOPA
[illegible]YΛN
[illegible]NON
[illegible]APA
[illegible]ETON
[illegible]NIKON
[illegible]KON
[illegible]0Ƹ
[illegible]ΓAMENIO

[αὐτοκρ]άτορα
[Νέρο]υ[α]ν
[Τραϊα]νὸν
[Καίσ]αρα
[Σεβασ]τὸν
[Γερμα]νικὸν
[Παρθι]κὸν
[ὁ δῆμ]ος
. . .]γαμενιο[. . .

No. 516.

Illegöp. In the Djami. Copy.



ΛΛΕΞΛΝ
ΔΡΟΣΠΛΣΙΚΡΛΤΟΥΚΛΙ
ΔΙΟΓΕΝΗΣΜΕΝΝΕΟ
ΑΥΡ ΕΝΑΓ
ΑΥΡΑΠΠΑ
ΑΒΟΓΕΙΙΟΥ□
ΥΠΣΙΠΑΣΗΣ
ΤΕΩ Γ ΜΝΗ
ΜΗΣ ΧΑΡΙΝ
ΦΛΟΝ

'Αλέξαν-
δρο]ς Πασικράτου καὶ
Διογένης Μεννέο[υ
Αὐρ. . . . . .
Αὐρ. 'Αππᾶς
. . . . . .
. . . . . πάσης
. . . . . μνή-
μης χάριν
. . . . . .

From Illegöp we return to Kütchük Kabadja, and thence across the plain to Ulu Borlu.

No. 517.

Ulu Borlu. In the pavement in front of the Government Building. *See* C.I.G. 3970; *Le Bas-Waddington*, Voy. Arch.; Monatsberichte der Berliner Akademie, 1879, *p.* 317. *Copied also by W. M. R. in* 1882. *Copy and impression.*[1]

ΚΑΙCΕΜΝΟ▨
ΤΗΝΑΙΛΙΑΝΑΝ
ΤϘΝΕΙΝΑΝΓΥ
ΝΑΙΚΑΑΥΡΑΠΟΛ
ΛϘΝΙΟΥΤΟΥΚΡΑ
ΤΙϹΤΟΥΕΠΙΤΡΟ
ΠΟΥΤΟΥCΕΒΑϹΤΟΥ
ΗΒΟΥΛΗΚΑΙΟΔΗΜΟC
ΑΠΟΛΛϘΝΙΑΤϘΝΛΥ
ΚΙϘΝΘΡΛΚϘΝΚΟΛϘ
ΝϘΝΤϘΤΗCΑΡΕΤΗC
ΕΤΕΙΜΗCΑΝΑΝ
ΔΡΙΑΝΤΙ

. . . . . .
καὶ σεμνο[τά-]
την Αἰλίαν Ἀν-
τωνεῖναν γυ-
ναῖκα Αὐρ. Ἀπολ-
λωνίου τοῦ κρα-
τίστου ἐπιτρό-
που τοῦ Σεβαστοῦ
ἡ βουλὴ καὶ ὁ Δῆμος

[1] Ligatures occur: line 2, HN; line 8, HB, HM; 11, HC bis; 12, MH.

Ἀπολλωνιατῶν Λυ-
κίων Θρᾳκῶν Κολω-
τῶν τῷ τῆς ἀρετῆς
ἐτείμησαν ἀν-
δριάντι.

No. 518.

Ulu Borlu. In the doorway of the big white house. Apparently the inscription published in Le Bas-Waddington, Voy. Arch. 1195 *a* [*and* C.I.G. 3975], *only Mr. Waddington says it is* dans le mur de l'acropole. *Copied also by W. M. R. in* 1882. *Copy.*

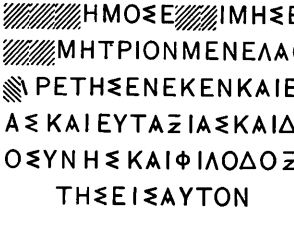
ΗΑΠΟΛΛΩΝΙΟΣ ΑΠΟΛΛΩΝΙΟΣ
ΟΥΟΛΥΜΠΙΧΟΥ ΑΠΟΛΛΩΝΙΟΥ
ΟΥ ΤΟΥΑΡΤΕΜΩΝΟΣ ΤΟΥΟΛΥΜΙΧΟΥ
ΕΜΩΝΟΣΖΩΝΤΟΜΝΗΜΕΙΟΝΕΑΥΤΩΚΑΙΤΑ
ΟΑΣΚΑΙΤΑΠΕΡΙΤΟΜΝΗΜΕΙΟΝΚΑΤΕΣΚΕΥΑΣΕΝΠΡΟΣ
ΩΙΤΟΥΣΤΕΚΗΠΟΥΣΚΑΙΤΑΟΙΚΗΜΑΤΑΚΑΙΕΡΓΑΣΤΗΡΙΑ
ΡΑΠΕΙΑΝΚΑΙΕΠΙΜΕΛΕΙΑΝΔΙΗΚΟΝΤΑΑΝΑΦΑΙΡΕΤΩΣ

[Τατία ἡ γυν]ὴ Ἀπολλώνιος Ἀπολλώνιος
[Ἀπολλωνί]ου Ὀλυμπίχου Ἀπολλωνίου
[τοῦ Ὀλυμπίχ]ου. τοῦ Ἀρτέμωνος. τοῦ Ὀλυμ[π]ίχου.
[Ἀπολλώνιος Ὀλυμπίχου τοῦ Ἀρτ]έμωνος ζῶν τὸ μνημεῖον ἑαυτῷ καὶ Τα[τίᾳ]
[τῇ γυναικὶ αὐτοῦ καὶ τὰς στ]οὰς καὶ τὰ περὶ τὸ μνημεῖον κατεσκεύασεν, προσ-
[θεὶς αὐτῷ τῷ μνημεί]ῳ τούς τε κήπους καὶ τὰ οἰκήματα καὶ ἐργαστήρια
[καὶ δοὺς πάντα τὰ εἰς θε]ραπείαν καὶ ἐπιμέλειαν διήκοντα ἀναφαιρέτως.

Nos. 519–520.

Ulu Borlu. In the wall of the Greek church. Copied also by W. M. Ramsay in 1882, *who informs me that in his copy part of line* 1 *in A, and part of lines* 1 *and* 2 *in B, are wanting, but that in line* 6 *of B he reads* ΞΩΦ. *Copy.*

A.



B.



A.

[Ὁ δ]ῆμος ἐ[τε]ίμησεν
[Δη]μήτριον Μενελάου
[ἀ]ρετῆς ἕνεκεν καὶ εὐνοί-
[ας καὶ εὐ]ταξίας καὶ δικαι-
οσύνης καὶ φιλοδοξίας
τῆς εἰς αὐτόν.

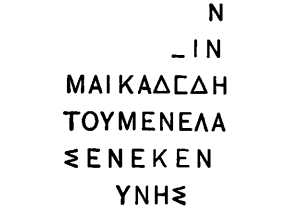
B.

[Ὁ] δῆμο[ς ἐτείμησεν]
Μελτίν[ην Διο-]
δ[ώρου?, γυναῖκα Δη-]
μητρίο[υ τοῦ Μενελά-]
ου ἀρετ[ῆς ἕνεκεν]
καὶ σ[ω]φ[ροσύνης].

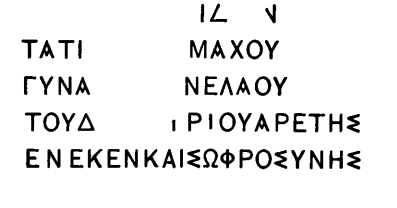
Nos. 521–522.

Ulu Borlu. In the wall of the Greek church. Copied also by W. M. Ramsay in 1882; *same text. Copy.*

A.



B.



A.

[Ὁ δῆμος ἐτείμησεν τὴν δεῖνα]
[γυ]ναῖκα δ[ὲ] Δη[μη-]
τ(ρί)ου τοῦ Μενελά[ου]
[ἀρετῆ]ς ἕνεκεν
[καὶ σωφροσ]ύνης.

B.

[ὁ δῆμος ἐτείμησεν τὴν δεῖνα]
Τατι[ν Μενε]μάχου
γυνα[ῖκα Με]νελάου
τοῦ Δ[ημητ]ρίου ἀρετῆ
ἕνεκεν καὶ σωφροσύνης.

Nos. 523–524.

Ulu Borlu. Two fragments in the wall of the Kale. They belong to the same inscription. Copied also by W. M. R. in 1882. *Copy.*

A.

Θ Ε

B.

Ρ Ε Ι Α Ι Τ Ω

Nos. 525–526.

Ulu Borlu. In the wall of a Djami. The following two fragments and the two in the wall of the Kale evidently belong to the same inscription. Copy.

A.

Ε Δ Ρ Α

B.

Λ Ο Υ Κ Α Ι Α Ρ

A.

[τὴν ἐ]ξέδρα[ν . . .]

B.

. . . Ἀττά?]λου καὶ Ἀρ[τέμωνος . . .

No. 527.

Ulu Borlu. In the wall of the Kale. Copied also by W. M. R. in 1882, *with some differences, whose nature he does not state. Copy.*[1]

ΙΟΥΛΙ
ΟC ΦΙΛΟΔЄCΠΟΤΟC
ΤΗΑΥΜΙΘΡΗ
ΚΑΙΞΑΝΘΙΑ
ΤЄΚΝΟΙC
ΜΝΗΜΗC ΧΑΡΙΝ

Ἰούλιος Φιλοδέσποτος
Τη[λ]υ[μ]ί[θ]ρῃ
καὶ Ξανθίᾳ
τέκνοις
μνήμης χάριν.

No. 528.

Ulu Borlu. In the wall of the Kale. Copied also by W. M. R. in 1882. *Copy.*[2]

ΑΥΡΑCΚΛΗΠΙΑΔΗCΑΛΕ
ΞΑΝΔΡΟΥΤΟΥΚΑΙΑΡ
ΤΕΜΩΝΟCΔΟΛΥΝΠΙΧΟΥ
ΚΑΙΑΥΡΚΟCΜΙΑΑCΚΛΗΠΙ
ΔΟΥΒΜΕΝΝΕΟΥΤΨΙΔΙΩ
ΑΝΔΡΙΚΑΙΑΥΡΤΕΜΩΝΙC
ΠΑΤΡΙΑΛCΞΑΝΔΡΩ
ΜΝΗΜΗC ΧΑΡΙΝ

[1] Line 5, MNHMHC are in ligature. Immediately above this inscription there is another one, but so high up in the wall that I could not read it. When the walls of the Kale are demolished, hosts of inscriptions will surely come to light.

[2] Ligatures occur: line 1, HΠ, HC; 3, TE, NΠ; 4, HΠ; 5, ME, NNE; 6, TE; 8, NH, MHC. Line 4, end, is complete; that is, A was omitted by the stonecutter. Line 6, AP is omitted by the stonecutter between AYP and TEM.

Αὐρ. Ἀσκληπιάδης Ἀλε-
ξάνδρου τοῦ καὶ Ἀρ-
τέμωνος δ΄ Ὀλυνπίχου
καὶ Αὐρ. Κοσμία Ἀσκληπι[ά-]
δου β΄ Μεννέου τῷ ἰδίῳ
ἀνδρὶ καὶ Αὐρ. (Ἀρ)τεμωνὶς
πατρὶ Ἀλ[ε]ξάνδρῳ
μνήμης χάριν.

No. 529.

Ulu Borlu. High up in the wall of the Kale. The reading is uncertain; read with a glass. Copied also by W. M. R. in 1882 *with a glass. Copy.*

Ι Γ Ι Μ Ι Ι ≷ Γ Η Μ Α Γ
Κ Ο Ν Ι Ο Υ Λ Ι Ο Ν Γ Α Ι Ο Υ
Ι Ο Υ Λ Ι Ο Υ Ο Λ Υ Μ Π Ι Χ Ο Υ
Υ Ι Ο Ν Λ Ο Ν Ο Ν Ν Ε
Α Ν Ι Λ Κ Ρ Α Τ Ι ≷
Ι Ο Ν Α Ν Α Λ Ο Ι Ι Ι ≷ Α Ν
Τ Α Κ Α Ι Ι Ι Ι Ι ⊖ Ν Π Ρ Ο Γ Ο
Ν Ο Ν Α Ν Α Κ Α Ι Τ Η Ι Ο Υ
Ι Ι Α Χ Ι Ι Ι Ν Ι Ι Ο Λ Ι
Ν Α Ι Ι Α Χ Ι Ι Ν Ν Ο Ι ≷ Λ
Α Ι Ο Κ Α Ι Ι Ο Ν Ν Κ Α Ν Ι Α
Π Α ≷ Η ≷ Α Ρ Ε Τ Η ≷ Τ Ε Λ Ε Ι
Ο Τ Α Τ Ο Ν Ε ≷ Χ Η Κ Ε Ν Α Ι
Ι Ι Λ Ο Ν

. . . . . .

[ἐτε]ίμ[η]σ[εν] Μά[ρ-]
κον Ἰούλιον [Γ]αΐου

Ἰουλίου Ὀλυμπίχου
υἱὸν Λόν[γ]ον νε-
ανί[αν] κράτισ-
[τ]ον ἀναλο[γί]σαν-
τα καὶ τ[ῇ τ]ῶν προγό-
ν[ω]ν ἀ[ξί]ᾳ καὶ τῇ [τ]οῦ
π[ατρὸς εἰς τὴ]ν [π]όλι[ν]
[ἐ]ν ἄ[π]α[σ]ιν [εὐν]οί[ᾳ . . .]
[. . . .] καὶ [τ]ὸν ν[ε]ανία[ν]
πάσης ἀρετῆς τελ[ε]ι-
ότατον ἔσχηκεν ἀ[θ?]
λον.

No. 530.

Ulu Borlu. In the wall of the Kale. Copy.

Α Υ Ρ Ε Υ Τ Υ Χ Η Ϲ
Κ Α Ι Π Α Τ Ρ Ι Κ Ι ◇
Ϲ Υ Ι ◇ Ι Α Λ Ε Ƶ Α Ν
Δ Ρ Ο Υ Ε Π Ι Κ Λ Η Ν
Ζ Α Ν Υ Π
Ϲ Β Ε Ν Ε
Α Τ Ω Ν Ε Π◟ Ο Ι Η

Αὐρ. Εὐτύχης
καὶ Πατρίκο-
ς υἱοὶ Ἀλεξάν-
δρου Ἐπικλῆν?
. . . . . .
. . . . . σβενε
ατῶν? ἐποίη[σαν].

No. 531.

Ulu Borlu. In the wall of the Kale. Copy.



[Ὁ δῆμος ἐτείμησεν]
. . .] Ὀλύμπιχον Φιλ[όδο-]
[ξο]ν, ἐπί τε τ[ῆ] εἰς τοὺς Σεβα[στοῦς]
[ε]ὐσεβείᾳ καὶ ταῖς δ[. . . .
[α]ὐτοῦ ἀπὸ προγόν[ων καὶ]
[τοῦ] πατρὸς εἰς τὴν [πόλιν ἐν]
[ἅπ]ασιν εὐεργεσί[αις]
[καὶ φ]ιλοδοξίαι[ς].

The inscription seems to be almost complete.

No. 532.

Ulu Borlu. In the wall of the Kale. Copy.



. . . . . .
. . . . . 'Α[θη-]
[ν]ᾶς Νεικηφόρου, πρεσ-
βευτὴν Σεβαστοῦ, ἀντι-
στράτηγον ἐπαρχείας
Γαλατίας Πισιδίας Πα-
φλαγονίας, ἀνθύπατον
Πόντου καὶ Βειθυνίας.

Ἀθηνᾶ Νεικηφόρος was a deity of Pergamon, whence the cult was adopted by cities once under the rule of Pergamon.

No. 533.

Ulu Borlu. In a street inside the Kale. Copy.

ΕΥΚΙΟΝϹΕΡΟΥΗΝΙϹ
ΤΟΝ

[. . . . Λ]εύκιον Σερουήνι[ον, Λευκίου υἱὸν],
[Αἰμιλίᾳ, Κορνοῦ]τον . . . . . .

The inscription of Acmonia published by W. M. Ramsay in the *Journal of Hellenic Studies*, Vol. IV. (1883), p. 416 sq., makes the above restoration certain.

No. 534.

Ulu Borlu. In the house of the priest Indje Basilios. Copy.

ΤΟΝΑϹΙΟΛΟΓ♋
ΤΑΤΟΝΑΥΡ·ϹΕ
ΟΥΗΡΙΑΝΟΝΔΗ
ΜΗΤΡΙΟΥΤΕΤΡΑ
ΚΙΤΟΥΗΓΗϹΙΔΗ
ΜΟΥΕΚΠΡΟΓΟΝ♋Ν
ΕΥΓΕΝΗΚΑΙΕΝ
ΠΑϹΙΝΜΕΓΑΛΟ
ΦΡΟΝΑ

Τὸν ἀξιολογώ-
τατον Αὐρ. Σε-
ουηριανὸν Δη-
μητρίου τετρά-
κι τοῦ Ἡγησιδή-
μου ἐκ προγόνων
εὐγενῆ καὶ ἐν
πᾶσιν μεγαλό-
φρονα.

No. 535.

Ulu Borlu. On a Dibek Tashü by the upper Djami. Copy.

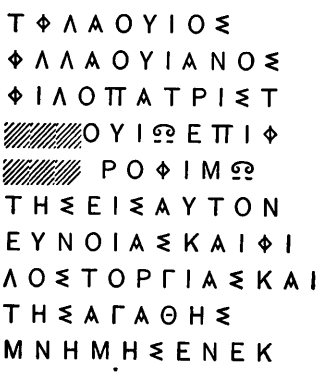


. . . . . .

τον καὶ Μάκρω[να]
διὰ τὰς πατρῴας α[ὐ-]
τοῦ εἰς τὴν πόλιν φι-
λοτειμίας καὶ πάσ[ης]
ἀρετῆς ἕνεκεν, ποι-
ησαμένης τὴν ἀνά[σ-]
τασιν τοῦ ἀνδριάν-
τος Οἴδας Δημητρ[ί-]
ου τῆς μητρὸς αὐτοῦ.

No. 536.

Ulu Borlu. Large quadrangular cippus in the street in the market. Copied also by W. M. R. in 1882. *Copy.*



Τ. Φλάουιος
Φ⟨λ⟩λαουιανὸς
φιλόπατρις Τ.
[Φλα]ουίῳ Ἐπιφ-
[άνει Τ]ροφίμῳ
τῆς εἰς αὐτὸν
εὐνοίας καὶ φι-
λοστοργίας κα[ὶ]
τῆς ἀγαθῆς
μνήμης ἕνε[κεν].

No. 537.

Ulu Borlu. In the wall of another Djami. Copied also by W. M. R. in 1882. *Copy.*

Λ

ΑΜΜΙΑΝΚΑΙΑΡΤΕΜΙΔΩΡΟΝ
ΤΟΥϹΑΝΤΑΙΟΥΔΙΑΤΑϹΕΞ
ΑΝΤΑΙΟΥΤΟΥΠΑΤΡΟϹΚΑΙ
ΤΩΝΠΡΟΓΟΝΩΝΕΙϹΤΗΝ
ΓΕΡΟΥϹΙΑΝΕΥΕΡΓΕϹΙΑϹ
ΟΜΟΙΩϹΔΕΚΑΙΟΔΗΜΟϹ
ΕΤΕΙΜΗϹΕΝΑΥΤΟΥϹΔΙΑΤΑϹΕΞ
ΑΝΤΑΙΟΥΤΟΥΠΑΤΡΟϹΚΑΙΤΩΝ
ΠΡΟΓΟΝΩΝΕΥΕΡΓΕϹΙΑϹ

[Ἡ γερουσία ἐτείμησεν]
Ἀμμίαν καὶ Ἀρτεμίδωρον
τοὺς Ἀνταίου διὰ τὰς ἐξ
Ἀνταίου τοῦ πατρὸς καὶ
τῶν προγόνων εἰς τὴν
γερουσίαν εὐεργεσίας,
ὁμοίως δὲ καὶ ὁ δῆμος
ἐτείμησεν αὐτοὺς διὰ τὰς ἐξ
Ἀνταίου τοῦ πατρὸς καὶ τῶν
προγόνων εὐεργεσίας.

No. 538.

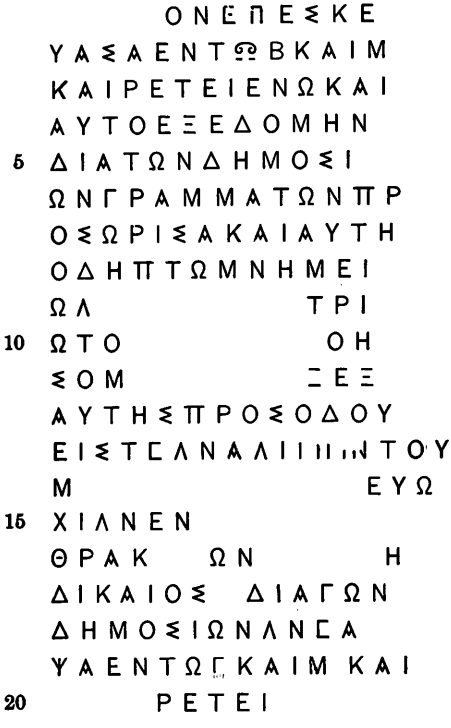
Ulu Borlu. In the wall of the upper Djami. Copy.

ΤΑΤΙΑ·ΑΥΛΟCΙΟΥ·ΤΟΜΝΗΜΕΙ
ΝΙΟΥ·ΤΩΑΝΔΡΙ·ΚΑΙ·ΑΠΟΛΛΩΝ

Τατία Αὐλοσίου τὸ μνημεῖο[ν Ἀπολλωνίῳ? Ἀπολλω-]
νίου τῷ ἀνδρὶ καὶ Ἀπολλων[ίῳ τῷ υἱῷ κατεσκεύασεν].

No. 539.

Ulu Borlu. In the wall of the upper Djami. The inscription has been wilfully defaced, and is extremely difficult to decipher. Besides, in attempting to read it my position was so painful and dangerous that I can only claim approximate accuracy. Copy.



[Τὸ μνημεῖ]ον [ἐπ]εσκε-
ύασα ἐν τὸ β′ καὶ μ′
καὶ ρ′ ἔτει ἐν ᾧ καὶ
αὐτὸ ἐξεδόμην?

διὰ τῶν δημοσί-
ων γραμμάτων πρ-
οσώ[ρ]ισα καὶ αὐτὴ[ν]
ὅ[λ]η[ν] τῷ μνημεί-
ῳ . . . . . .
. . . . . [ἀναθ]ή-
σομ[αι . . . . τὰς] ἐξ
αὐτῆς προσόδου[ς]
εἰς τ[ε ἀ]ν[α . . . .]ν τοῦ
μ[νημείου?] . . . . εὐω-
χί[α]ν ἐν . . . . . .
Θρᾳκῶν . . . . . .
δικαίος διὰ [τ]ῶν
δημοσίων [ἀ]ν[έ](γρ)α-
ψα ἐν τῷ [γ΄] καὶ μ΄ καὶ
ρ΄ ἔτει.

The monument was erected from 58 to 59 A.D.

No. 540.

Ulu Borlu. At the fountain below the so-called Demirli *fountain. Copied also by W. M. R. in* 1882, *who reads* NT *in ligature in line* 5. *Copy.*

ΑΥΡΖ♋ΤΙΚΟC
ΑΛΕ⨳ΑΝΔΡΟΥΜΑΡΚΙΑ
ΝΟΥΤ♋ΠΑΤΡΙΑΥΤΟΥ
ΑΛΕ⨳ΑΝΔΡ♋ΚΕΔΙΟΦΑ
ΝΩΑΔΕΛΦ♋ΓΛΥΚΥ
ΤΑΤΟΙC ΜΝΗΜΗC
ΧΑΡΙΝ

Αὐρ. Ζωτικὸς
Ἀλεξάνδρου Μαρκια-
νοῦ τῷ πατρὶ αὐτοῦ
Ἀλεξάνδρῳ κὲ Διοφά-
5 ντ[ῳ] ἀδελφῷ γλυκυ-
τάτοις μνήμης
χάριν.

No. 541.

Ulu Borlu. Round ornamented altar in the yard of the Medressi, below the Demirli fountain. Copied also by W. M. R. in 1882; *same. Copy.*



[Ἀλέξ]ανδρος Ἀρτέμων
Φιλίου.

No. 542.

Ulu Borlu: In a garden at Bahar. Copy.



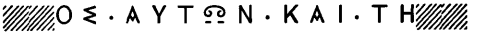
. . . τ]ὸν ἑα[υτῆς]
ἄνδρα κατ[ὰ τὰς]
[διαθ]ήκας ἀνέσ[τη-]
σεν.

Nos. 543–544.

Ulu Borlu. Epistyle blocks serving as doorposts to the door of the Djami. Copied also by W. M. R. in 1882. *These fragments do not belong to Nos.* 519–520, 517–518. *Copy.*

A.

Block on the right side of the door.



B.

Block on the left side of the door.

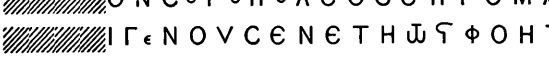


B.

Θε]οχάρου τοῦ πατ[ρ]ὸς αὐτῶν καὶ τῆ[ς μητρὸς].

No. 545.

Ulu Borlu. In a terrace wall. Copy.



. . . ονσοροπόλεος ἐπ(ὶ) Ῥομανοῦ
[Δ]ι(ο)γένους ἐν ἔτη τῷ ϛφοη΄.

ϛφοή = 6578–5509 = 1069 A.D., a date which corresponds exactly with the reign of the emperor Romanus Diogenes.

No. 546.

Ulu Borlu. In the wall of the Kale. The inscription is certainly complete, but it is so walled in that it is not possible to read more than what is given below. Copy.



. . . . . .

. . . . . [Ἀγαθό-?]

πους [. . . . . ἱερεὺς]

τῶν Σεβασ[τῶν . . . . . .]

πόλιν ἐκ τ[ῶν ἰδίων . . .]

λον εὐε[ργέτην . . . . . .]

καὶ πρεσ[βευτὴν . . . . .]

νικον κ[. . . . . νι-]

κήσαντ[α . . . . . .]

ας Ῥώμης . . . . . .

δος εἰς . . . . . .

πολυτε[ιμ . . . . . .]

καὶ συμ . . . . . .

. . . . . .

No. 547.

Ulu Borlu. In the yard of a house. Copy.[1]

ΕΙΙ ¯ΙΚΟC	[. . . . Ζωτ]ικὸς
ΚΑΙΦΛ♋ΡΕΝΤΕΙ	καὶ Φλωρεντεῖ-
ΝΟC ΤΑΤΕΚΝΑ	νὸς τὰ τέκνα.

No. 548.

Ulu Borlu. In the Abdest *court of the* Hödjüre. *Copy.*

ΤΟΥΜL
ΤΑΤΗ ΤΟΙΒΑ≷ΙΛΕ/
Ο≷ ΤΑ≷ΙΝΠΡΟ≷
ΤΥΜΒΡΙΑΔΕ≷ΠΟ
ΡΑΜΜΑΧΩΡΑΝΚΑΙΟ
ΦΕΩ≷ΚΕΦΑΛΗΝΑC
ΓΟΜΕΝΗΝΚΑΙΑΥΛΩ
ΙΑΤΟΝΚΑΤΑΓΟΝ
ΑC'Ο≷ΜΙ≷ΥΛΩΙ
ΚΑΙΠΡΟ≷ΝΕΙΜΛΝ
ΑΛΥΤΙΟΙ≷ΚΑΙΘ
COEITH≷ΑΝΤΑ
ΙΙ ¯ΤΕΩ≷ ΝΕ
ΚΕΝΚΑΙΜΠΑΛΟ
ΦΡΟ≷ΥΝΗ≷

τοῦ . . . . . .
τάτη . . . τοι βασιλε
. . . . . πρὸς
Τυμβιαδέ(α)ς . . . . [γ-]
ράμμα χώραν καὶ ὄ-
φεως κεφαλὴν . . . .
. . . . . .

[1] In line 2, TE are in ligature.

No. 549.

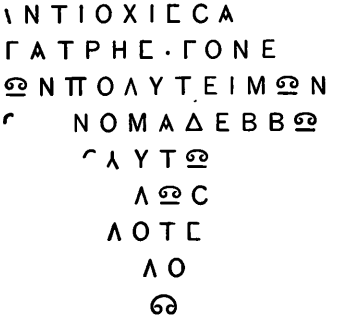
Ulu Borlu. In the Hödjüre, up-stairs. Copy.



[Τρ]οΐλου . . . . .
[τ]οῦ Ἀνδρα[γάθου]
[κατὰ] τὴν δια[ταγὴν]
[το]ῦ δήμου . . .

No. 550.

Ulu Borlu. In the wall of the Kale. Copy.

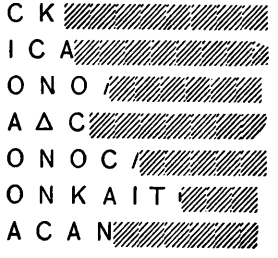


Ἀντιοχὶς . . . . . [θυ]
γάτηρ [ἐκ] γονέ-
ων πολυτείμων
. . . . . .

In line 2 the graver has cut HP in inverted order.

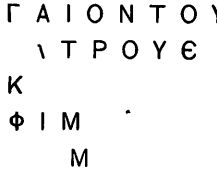
No. 551.

Ulu Borlu. In the corner of a house. Copy.



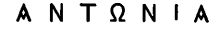
No. 552.

Ulu Borlu. At a fountain fifteen minutes northeast of Bahar. Copy.



No. 553.

Ulu Borlu. Above the last in the wall of the Djami. Copy.



No. 554.

Ulu Borlu. In the wall of the Kale. Copy.

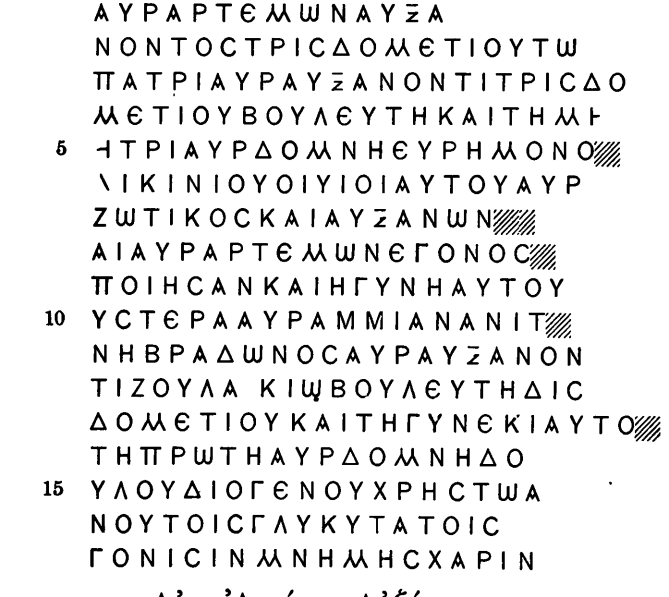


Below this is another inscription which I could not read.

September 22. Bahar to Böyük Kabadja, 4 h. 23 m. Leaving camp at Bahar, in the plain immediately below Ulu Borlu, we go along the southern edge of Kara Arslan Ovasü south-northeast, with Kapu Dagh to our rignt, and in one hour and a quarter reach Señir Ghent, a large and wealthy market village situated at the foot of Kapu Dagh.

No. 555.

Señir Ghent. At the fountain near the central Djami. Copy.



Αὐρ. Ἀρτέμων Αὐξά-
νοντος τρὶς Δομετίου τῷ
πατρὶ Αὐρ. Αὐξάνοντι τρὶς Δο-
μετίου βουλευτῇ καὶ τῇ μη-
τρὶ Αὐρ. Δόμνῃ Εὐρήμονο[ς]
[Λ]ικινίου οἱ υἱοὶ αὐτοῦ Αὐρ.
Ζωτικὸς καὶ Αὐξάνων [κ-]
αὶ Αὐρ. Ἀρτέμων ἔγονος [ἐ-]
ποίησαν καὶ ἡ γυνὴ αὐτοῦ

ὑστέρα Αὐρ. Ἀμμία Νανιτ[ήνη] β′ Ρ(ό)δωνος Αὐρ. Αὐξάντι Ζουλακίῳ βουλευτῇ δὶς Δομετίου καὶ τῇ γυνεκὶ αὐτο[ῦ] τῇ πρώτῃ Αὐρ. Δόμνῃ Δούλου Διογένου Χρηστωανοῦ τοῖς γλυκυτάτοις γονῖσιν μνήμης χάριν.

Line 4. The H at the end is actually divided in half; one-half being at the end of line 4 and the other half at the beginning of line 5.

Line 8. A single letter was often written purposely for a double letter: ἔγονος.

Line 12. There was probably no letter in the gap.

Line 15. XPHCTWANOY is certain. The name χρηστωνιανὸς is known. Perhaps the stonecutter intended to write χριστιανοῦ!

No. 556.

Scñir Ghent. In the fountain by the side of the last. Copy.

ΑΥΡΑΡΤЄΩ
ΝΛΙΚΙΝΙΟΥ
ΤΟΙΓΛΥΚΥΤΑ
ΤΟΙCΓΟΝΙCΙΝ
ΑΥΡΑΠΟΛΛΩΝЄΙ
ΟCΛΙΚΙΝΝЄΙΟΥ
ЄΑΥΡΜΜЄΙ
ΑΑΛΕΖΑΝΔΡΟΥ
ΑΥΡΤΑΤΑΑ ΑΜΟ
ΤΟCΚЄΚЄΜ ΟΥ
ΖΑΝΟΝΤΟCΤΩ
ΙΔΕΙΩΑΝΔΡΙΑ
ΛΕΖΑΝΔΡΩ
ΤΩΓΛΥΚΥΤΑΤΩ
ΑΝΔΡΙΑΛΕΖΑΝ
ΔΡΩΜΝΗΜΗC
ΧΑΡΙΝ

Αὐρ. Ἀρτέ(μ)ω-
ν Λικινίου
τοῖ(ς) γλυκυτά-
τοις γονῖσιν
Αὐρ. Ἀπολλώνει-
ος Λικιννείου
[κ]ὲ Αὐρ. (Ἀ)μεί-
α Ἀλεξάνδρου
Αὐρ. Τάτα Α[ὐ-]
ξάνοντος τῷ
ἰδείῳ ἀνδρὶ Ἀ-
λεξάνδρῳ,
τῷ γλυκυτάτῳ
ἀνδρὶ Ἀλεξάν-
δρῳ μνήμης
χάριν.

Line 1. ΜΜ has been omitted by the stonecutter between Ε and Ω.

Line 3. The stonecutter omitted C between I and Γ.

Line 7. The stonecutter has confused Α and ΜΜ.

Line 9. The letters ΑΜΟ at the end, and the letters between lines 9 and 10 were added as an afterthought by the stonecutter.

Lines 13–15 may be a careless repetition of lines 11, 12, or they may have been intended as sentimental pathos by the wife or composer of the inscription.

No. 557.

Señir Ghent. Stele in the wall of the Djami. Copy.

Α Ρ Τ Ε ΜΜ Ω Ν Δ Ι C Δ Ι C Δ
Ω Ρ Ο Υ ΜΜ Υ Ο C Κ Α Ι
Α Υ Ρ · Δ Ο ΜΜ Ν Α Η Γ Υ Ν Η
Α Υ Τ Ο Υ Τ Η Ι Δ Ι Α Θ Υ Γ Α
Τ Ρ Ι Κ Α Ι Α Υ Ρ Ζ Ω Τ Ι

KOCAPTЄMWNOC
ΛOΠAΔACTOYTH
IΔIΓYNЄKIAYP
KYPIAΓΛYKYTA
THMNHMHCXA
PIN

'Αρτέμων δὶς Δι[ο]δ-
ώρου Μυὸς καὶ
Αὐρ. Δόμνα ἡ γυνὴ
αὐτοῦ τῇ ἰδίᾳ θυγα-
τρὶ καὶ Αὐρ. Ζωτι-
κὸς 'Αρτέμωνος
Λοπαδαστοῦ τῇ
ἰδί(ᾳ) γυνεκὶ Αὐρ.
Κυρίᾳ γλυκυτά-
τῃ μνήμης χά-
ριν.

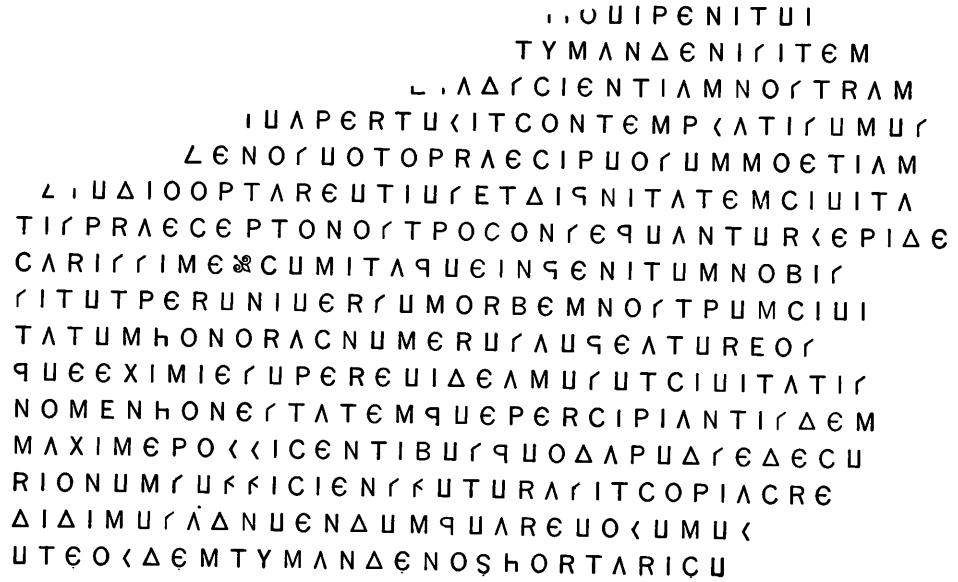
Line 8. A was omitted by the stonecutter between I and Γ.

Line 7. The name is certain.

At Señir Ghent the mountain Kapu Dagh runs off to the south, thus forming an angle in the valley. Half an hour south of Señir Ghent is a Boghaz down which comes a Tchai which runs eleven mills; all of this water is used up in the village and fields of Yaztü Veran. A ride of nearly an hour in an eastern direction brings us to Yaztü Veran, with its trees and gardens. I discussed the name of the place at length with the villagers. The usual pronunciation is *Yassü* Veran. Some thought it should be *Yatsü* Veran [Yatsü is the name of the Namas, or prayer, said before going to bed], but the educated villagers, especially the gentlemanly Imam, informed me that the proper name is *Yaztü* (= flat) Veran. Here I was fortunate enough to discover the following inscription, which, besides its great historical importance, locates the city of *Tymandos*.

No. 558.

Yaztü Veran (Tymandos). In the chaff-room of the house of Aïyaniñ Oghlu Osman Tchaush. Copy and two impressions.



RESUTUOTIrUICONPOTErREΔAITIS%
CUMCETERISCIUITATIBUSNOSTRIrEAqUE
IPrOrCONrECUTOrIUrCIUITATIrCONPE
TITRECOSNOSCEREOBrEqUIOSUONITAN
TURINPKEREUTAUTEMSICUTICETERIS
CIUITATIBUSIUrErTCOEUNΔUNCURIAM
KACIENΔIETIAMΔECRETIETSERENΔCE
TERAqUEIUREPERMIrSASUNTIPSAqUO
qUEPERMIrSUNOSTROASEREPOSrITET
MASIrTRATUSEIITEMqUEAEΔIKErqUAEr
TORESqUOqUEETrIqUAAKIANECErSARIA
KACIENΔArUNTCREARE ΔEBEBLNqUEM
ORΔINEMASENΔARUMRERUMPERPETUO
PROCIUITATIrMERITOCUrTOΔIRICONUE
NIET%NUMERUMAUTEMΔECURIONUM
INTERIMqUINqUASINTAHOMINUMIN
STITUERE ΔEBEBIr%ΔEORUMAUTEMIN
MORTAKIUMFAUORTRIBUETUTAUCT'
EORUMUIRIBUSAqUENUMEROMA'
QRUMHABERICOPIAPOSSIT

. . . . . .
. . . . . o]vi penitu[s]
. . . . . Tymandenis item
. . . . . .ad scientiam nostram
. . . . t]ua pertulit, contemplati sumus
[Tyman]denos voto praecipuo, summo etiam
[st]udio, optare, ut ius et dignitatem civitatis praecepto nostro consequantur, Lepide carissime. Cum itaque ingenitum nobis sit, ut per universum orbem nostrum civitatum honor ac numerus augeatur eosque eximie (c)upere videamus, ut civitatis nomen honestatemque percipiant, isdem maxime pollicentibus, quod apud se decurionum sufficiens futura sit copia, credidimus adnuendum. Quare volumus ut eosdem Tymandenos hortari cures ut voti sui conpotes redditi⟨s⟩ Cum ceteris civitatibus nostris ea, que ipsos consecutos ius civitatis conpetit recognoscere, obsequio suo nitantur inplere. Ut autem sic uti ceteris civitatibus ius est coeund(i i)n curiam, faciendi etiam decreti et gerend(i) cetera, que iure permissa sunt, ipsa quoque permissu nostro agere possit, et magistratus ei itemque aediles, quae[s-] tores quoque et si qua alia necessaria facienda sunt, creare debebunt. Quem ordinem agendarum rerum perpetu[o] pro civitatis merito custodiri conveniet. Numerum autem decurionum interim quinquaginta hominum instituere debebis. Deorum autem immortalium favor tribuet, ut auct[is] eorum viribus adque numero mai[or e-] orum haberi copia possit.

Published by Professor Mommsen in Bruns, *Fontes Iuris Romani*, p. 150, fifth edition (1886). Published also by Professor Mommsen, in *Hermes* XXII. p. 321.

Professor Mommsen thinks this important document may possibly be ascribed to the time of Diocletian, judging from the letters; see his remarks in *Hermes*, loc. cit.

No. 559.

Yatzü Veran. Quadrangular cippus in the wall of the Djami. *See* Ephemeris Epigraphica, 1884, *p.* 581, *No.* 1354. *Copy.*

HERCVLI
RESTITVTORI
C·IVLIVS·HILARIVS

Line 3. *EE* has HILARIO.

Nos. 560–561.

Yaztü Veran. Roman milliarium in the corner of the street, diagonally opposite the inscribed Dibek Tashü. The stone once held two inscriptions, both of which have been almost totally defaced. Copy.

A.

PPPIIIC
INVICTV

B.

IIAN
IST
III

No. 562.

Yaztü Veran. In the corner of the Djami. Copy.

ΕΡΜΟΓΕΝΗϚΚΑΙΑΛΕΞΑΝ
ΔΡΟϚΚΑΙΜΕΝΝΕΑϚΟΙΑΛΕΞ
ΑΝΔΡΟΥΑΛΕΞΑΝΔΡΩΕΡΜΟΓΕ
ΝΟΥΦΥϚΕΙΔΕΠΤΟΛΕΜΑΙΟΥ
ΚΑΙΤΑΤΙΑΜΕΝΝΕΟΥΤΟΙϚΓΟΝΕΥ
ϚΙΖΩϚΙ

Ἑρμογένης καὶ Ἀλέξαν-
δρος καὶ Μεννέας οἱ Ἀλεξ-
άνδρου Ἀλεξάνδρῳ Ἑρμογέ-
νου, φύσει δὲ Πτολεμαίου,
καὶ Τατίᾳ Μεννέου τοῖς γονεῦ-
σι ζῶσι.

No. 563.

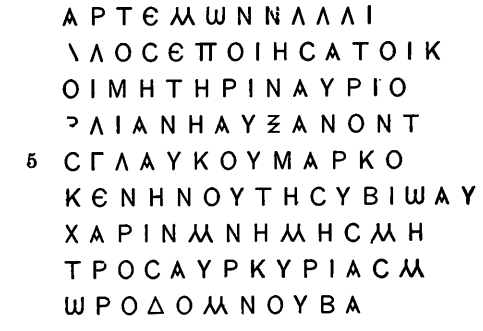
Yaztü Veran. Large Stele with gable in the western cemetery. Copy.

ΑΥΡΤΙΒΕΡΙΑΝΟCΤΕΙΜΟΘΕΟCΑΠΠΑΑΙΚΑΙΑΥΡΤΕΙΒΕΡΙΑΝΟC
ΑΤΙΠΑCCΙCΙΔΙΩΠΑΤΡΙΤΕΙΒΕΡΙΑΝΩΑΠΠΑΚΑΙΑΥΡΑCΚΛΗΠΙΑΝΗΠΡΟΚ
ΤΗΜΗΤΡΙΑΥΤΩΝΚΑΙΕΑΥΤΟΙCΚΑΙΤΟΙCΚΛΗΡΟΝΟΜΟΙC
ΛΝΗΛ ΗC ΧΑΡΙΝ

Αὐρ. Τιβεριανὸς Τειμόθεος [Ἀππᾶ] καὶ Αὐρ. Τειβεριανὸς
Ἀτιπάσσις ἰδίῳ πατρὶ Τειβεριανῷ Ἀππᾶ καὶ Αὐρ. Ἀσκληπιανῇ Πρόκ[λῃ]
τῇ μητρὶ αὐτῶν καὶ ἑαυτοῖς καὶ τοῖς κληρονόμοις
[μ]νή[μη]ς χάριν.

No. 564.

Yaztü Veran. Quadrangular cippus in the western cemetery. Copy.



Ἀρτέμων . . . . . .
. . . . . ἐποίησα τὸ⟨ι⟩ κ-
οιμητήρι(ο)ν Αὐρ. Ἰο-
[υ]λιανῇ Αὐξάνοντ[ο-]
ς Γλαύκου Μάρκο[υ]
[Ἀκ]ενηνοῦ τῇ συ(μ)βίῳ αὐ[τοῦ]
χάριν μνήμης μη-
τρὸς Αὐρ. Κυρίας Μ-
ωροδόμνου Βα-
νβουληνῆς.

That Ἀκενηνοῦ must be restored in line 6 seems clear from an inscription of Kütchük Kabadja (No. 504) in which Ἀκενᾶ occurs. The inscription is Christian, as κοιμητήριον indicates.

No. 565.

Yaztü Veran. Large Stele with gable in the western cemetery. Copy.

ΤΑΤΤΑΑΤΤΑΚΑΙΜΕΝΕΑCΚΑΙΑΠΟΛΛΩΝΙΟC
ΟΙΑΠΟΛΛΩΝΙΟΥΕΠΟΙΗCΑΝ ΜΝΗΜΗC
ΧΑΡΙΝ

Τάττα Ἄττα καὶ Μενέας καὶ Ἀπολλώνιος
οἱ Ἀπολλωνίου ἐποίησαν μνήμης
χάριν.

No. 566.

Yaztü Veran. Large Stele with gable in the western cemetery. Copy.

ΠΟΠΛΙΟC ΑΙΛΙΟC ΚΑΝΔΙΟC ΤΟΙC ΙΔΙΟC ΠΡΟΓ·ΟΝΟΑΤΤΑ ΠΑΠ♋
ΚΑΙΑΤΑΘΕΙ♋ΚΑΙΑΠΟΛ♋ΝΙ♋ΘΕΙ♋ΚΑΙΤΗΑΔΕΛΦΗΒΑΒΕΙΑΡΤΕΜΙΔ♋ΡΟΥ
ΜΝΗΜΗC ΧΑΡΙΝ

Πόπλιος Αἴλιος Κάνδιος τοῖς ἰδίο(ι)ς προγόνο(ις)
'Ατ[τ[άλῳ] πάπῳ
καὶ Ἄτᾳ θείῳ καὶ 'Απολωνίῳ θείῳ καὶ τῇ ἀδελφῇ
Βαβεῖ 'Αρτεμιδώρου
μνήμης χάριν.

The spelling is bad throughout. In line 1, the stonecutter writes ΙΔΙΟΣ for ΙΔΙΟΙΣ, ΠΡΟΓΟΝΟ for ΠΡΟΓΟΝΟΙΣ, ΠΑΠΩ for ΠΑΠΠΩ, and possibly ΚΑΝΔΙΟΣ for ΚΑΝΔΙΔΟΣ. In line 2, ΑΤΑ for ΑΤΤΑ, ΑΠΟΛ. for ΑΠΟΛΛ.

No. 567.

Yaztii Veran. Quadrangular cippus in the western cemetery. Copy.[1]

ΑΥΡΔΙΟΝΥCΙΟC·Β·ΜΕΝΑΝ
ΔΡΟΥΕΑΥΤΩΚΑΙΤΟΙCΚΛΗΡΟ
ΝΟΜΟΙCΜΟΥ:ΜCΜΛΟΝΕ
ΤΟΥΠΑΡΑΚ ΟΥΙΡ
ΟΥΤΩΝ ΙC
Ν

Αὐρ. Διονύσιος β' Μενάν-
δρου ἑαυτῷ καὶ τοῖς κληρο-
νόμοις μου . . . . . .
. . . . . .

[1] In line 2, HP are in ligature.

No. 568.

Yaztü Veran. Large Stele with gable in the western cemetery. Copy.

ΔΑΔΑΑΤΤΑΛΥΓΛΑΥΚΩΥΙΒΙΩΛΟΝΓΕΙΝΩΤΩΑΝ ΙΚΑΙ ΑΡΚΩΚΑΙΟΙΙ
CΙΒΙΩΤΟΙCΥΙΟΙCΚΑΙΕΑΥΤΗΜΝΗΜΗCΧΑΡΙΝ

Δάδα Ἀττάλου Γλαύκῳ Οὐιβίῳ Λονγείνῳ τῷ ἀν[δρ]ὶ καὶ [Μ]άρκῳ καὶ . . . . . .
[Οὐ]ιβίῳ τοῖς υἱοῖς καὶ ἑαυτῇ μνήμης χάριν.

No. 569.

Yaztü Veran. Stele with gable in the wall of the Tekke. Copy.

ΤΕΙΜΗCΧΑΡΙΝΤΗΙΔΙΑΜΗΤΡΙΚΑΙΤΩΙΔΙΩΠΑ
ΤΡΙΑΝΕCΤΗCΕΝΘΕΟΔΝΡΟCΠΑΠΙΟΥΕΚΤΩΝΙΔΙΩΝΑΝΑΛΩΜΑ
ΤΝ Ν

Τειμῆς χάριν τῇ ἰδίᾳ μητρὶ καὶ τῷ ἰδίῳ πα-
τρὶ ἀνέστησεν Θεόδ(ω)ρος Παπίου ἐκ τῶν ἰδίων ἀναλωμάτων . . .
. . . . . .

No. 570.

Yaztü Veran. In the wall of the Tekke. Copy.

ЄΙΦΙΛΟCΗΡΑΚΛЄΟΝΤΟC
ЄΡΜΟΓЄΝЄΙΤΩΥΙΩΜΝΗ
ΜΗCΧΑΡΙΝ

[Δ]είφιλος Ἡρακλέοντος
Ἑρμογένει τῷ υἱῷ μνή
μης χάριν.

Line 1. Δείφιλος for Δίφιλος.

No. 571.

Yaztü Veran. In the wall of the Djami. Impression of the Phrygian part (lines 6–10). Copy.

ΝЄΙΚΩΝΚΑΙΝЄΙΚΗ
ЄΑΤΩΚΑΙΤΟΙC
ΙΔΙΟιCΤЄΚΤΟΙC
ΜΝΗΜΗC
ΧΑΡΙΝ
ΙΟCΝΙCЄΜΟΥΝ
ΚΝΟΥΜΑΝЄ
ΚΑΚΟΝΥΝΑΔ
ΚЄΤΙCЄΤΙΤЄΤΟΥΚΜЄ
ΝΟΥΝЄΙΤΟΥ

Νείκων καὶ Νείκη
ἑατῷ καὶ τοῖς
ἰδίοις τέκτοις (=τέκνοις)
μνήμης
χάριν.

I shall not attempt to give the minuscule text of the Phrygian (lines 6–10).

No. 572.

Yaztü Veran. In the wall of a garden. Copy.



['Ο δεῖνα τοῦ . . . .]
ου τῇ γλυκυ[τάτῃ]
γυνεκί μο[υ
Αἰλίᾳ Δρα[κῳ-?]
νίδι κὲ τοῖς [θ]ρ[ε-]
πτοῖς Ἑρμιό[νῃ]
κὲ Αὐξάνον[τι]
κὲ Μάρκῳ [μνή-]
μης χ[άριν].

No. 573.

Yaztü Veran. Debik Tashü in the street. Copy and impression.



. . . . Μενάνδρου Τά[τα? . . . . .
. . . . τα τῆς Συνναδέων πόλεως
. . . . ζῶν ἑαυτῷ τε καὶ τῇ γυναικὶ
[Ἀρτεμ?]ωνίδι Ἀππιανοῦ καὶ τοῖς ἰδί-
[οις τέκνοις ἐν] ἔτει ελτ΄.

No. 574.

Yaztü Veran. Quadrangular cippus in the western cemetery. Copy.[1]

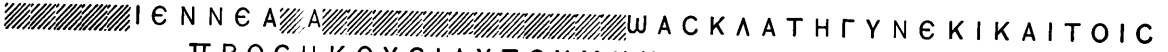


. . . . . .
. . τι καὶ τέκν-
οις Ἀσκληπιά-
δῃ Ἀτάλῳ . .
. . . . . γλυκυ-
τάτοις μνήμης χ-
άριν.

[1] In line 5 MNHMHC are in ligature.

No. 575.

Yaztü Veran. Large Stele with gable in the western cemetery. Copy.



. . . . [Μ]εννέα[ς] . . . . . [Ῥόδ]ῳ Ἀσκλᾶ τῇ γυνεκὶ καὶ τοῖς προσήκουσι αὐτοῦ μνήμη(ς) χάριν.

No. 576.

Yaztü Veran. In the seat at the Tekke. Copy.



Ἀλέξανδρο[ς]
Πασικράτους
θεῷ εὐχήν.

No. 577.

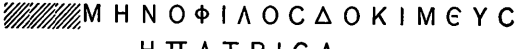
Yaztü Veran. Epistyle block in the street. Copy.



. . . . [τοῖς] ἰδίοις [ἐα-
[υτῶν] τέκνοις μνήμ[ης χάριν].

No. 578.

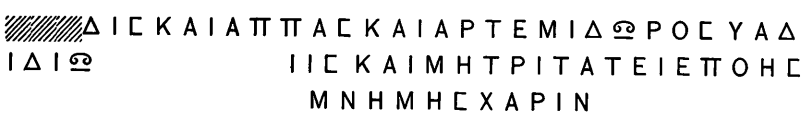
Yaztü Veran. Epistyle block in the small cemetery between the Djami and the Tckke. Copy.



. . . . . Μηνόφιλος Δοκιμεὺς
. . . . . ἡ πατρὶς α[ὐτοῦ].

No. 579.

Yaztü Veran. Large Stele with gable in the western cemetery. It is in one single line with the exception of the M. X. *Copy.*



[Ὁ δεῖνα] δὶς καὶ Ἀππᾶς καὶ Ἀρτεμίδωρος ὑ ἀδελφοὶ πατρὶ
ἰδίῳ . . . . . καὶ μητρὶ Ταταῖ ἐπόησα[ν]
μνήμης χάριν.

No. 580.

Yaztü Veran. Large Stele with gable in the western cemetery. Copy.



[Γα]λατεὶς? Ἀπολλωνίου Αὐλο[σίου].

The name seems to be Γαλατεὶς for Γαλατὶς, a woman's name.

No. 581.

Yaztü Veran. In the seat at the Tekke. Copy.

ΕΠΙΤΟΥ $\overline{\Theta}$ΕϚΕ

Ἐπὶ τοῦ θε(οσεβεστάτου) ἐ[πισκόπου?] . . . . .

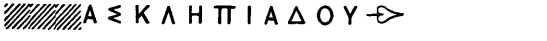
No. 582.

Yaztü Veran. In the wall of the Djami. Copy.

ΑΝΕΘΗΚΕ

No. 583.

Yaztü Veran. Epistyle block in the small cemetery between the Djami and the Tekke. Copy.



No. 584.

Yaztü Veran. In the wall of the Djami. Copy.

M Є N N Є A C

Leaving Yaztü Veran, a ride of three-quarters of an hour in a northern direction brings us to the foot of the hills which bound Kara Arslan Ovasü on the north. Then follows a steep ascent of half an hour to the elevated plateau on which Pissa is situated; heading north-northwest, we reach Pissa in less than half an hour.

The mountain northwest of Pissa and the Kara Arslan Ovasü is called by the people Killish Laghan, but I am informed that this is a vulgar corruption of Killidj Takhan.

No. 585.

Pissa. In the Djami. Copy.

Δ Є Y K I O C A Y Φ I
Δ I O C T O Є P M A I
O N Γ A T C I T H C A T O Y
Γ Y N A I K I Φ I Λ O C
T O P Γ I A C Є N Є K Є
N K A I M N H M H C
X A P I N

(Λ)εύκιος Αὐφί-
διος τὸ ἕρμαι-
ον [T]ατ[ε]ῖ τῇ [ἐ]ατοῦ
γυναικὶ φιλοστ-
οργίας ἕνεκε-
ν καὶ μνήμης
χάριν.

No. 586.

Pissa. In the Djami. Copy.

ΑΡΤΕΜΩΝΔΙΟ
ΔΩΡΟΥΑΡΚΗΝΟC
ΤΗΙΔΙΑΓΥΝΕΚΙ
ΓΛΥΚΥΤΑΤΗΜΝΗ
ΜΗCΧΑΡΙΝ

Ἀρτέμων Διο-
δώρου Ἀρκηνὸς
τῇ ἰδίᾳ γυνεκὶ
γλυκυτάτῃ μνή-
μης χάρω.

From Pissa we go east in three-quarters of an hour to Böyük Kabadja, in the mouth of a gorge on the edge of Kara Arslan Ovasü. We found the village deserted and the people encamped in their gardens in the centre of the plain.

No. 587.

Böyük Kabadja, four hours to the eastward of Ulu Borlu. Roman milliarium in the upper cemetery. Copy.

OPICAESAREDIVI
TRAIANI·F·DIVINERVAE
NEPOTITRAIANO
ADRIANOAVG·PONT
TRIB·P·VII COS III

XII

[Im]p(eratori) Caesar(i), divi
Traïani f(ilio), divi Nervae
nepoti, Traïano
Adriano Aug(usto), pont(ifici) [max(imo)],
trib(uniciae) p(otestatis) VII, Co(n)s(uli) III
XII.

The date of the inscription is 123 A.D. The *caput viae* is Apollonia.

No. 588.

Böyük Kabadja. In the upper cemetery. Letters very faint and blurred. Copy.

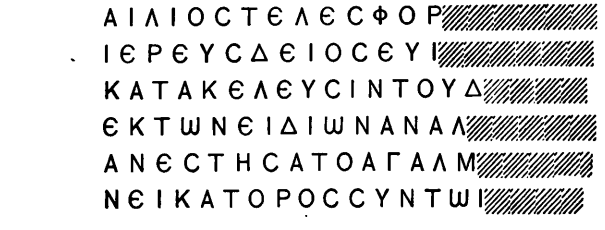
[erased]
[erased]
[erased] [illegible] P F INVICTVS
VG S ET FVN ERSPO
ETUASCONSTANTINO
LICINNIO ET [illegible] UAS
CONSTANTINO NOBB
C LONIA

[D(ominis) N(ostris)]
[Constantino Maximo et Liciniano]
[Licinio] P(iis) F(elicibus) Invict(i)s
[A]ug(ustis) et F[l. C]r[i]spo
et [Fl. Cl.?] Constantino [et]
[Liciniano] Licinio et [Fl. Iul.?]
Constanti[o?] nob(ilissimis)
C[aes](aribus). [Ab Apol]lonia . . . . .

The name of Constans seems to be omitted. Professor Mommsen (*Ephemeris Epigraphica*, 1884, p. 594, No. 1403) has called attention to the fact that the people of this region were apparently ignorant both of the number and the names of the emperors.

No. 589.

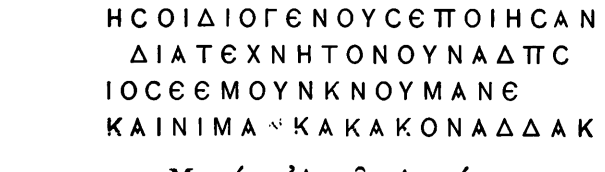
Böyük Kabadja. Quadrangular cippus in the yard of the Djami. Copy.



Αἴλιος Τελεσφόρ[ος]
ἱερεὺς Δειὸς εὐ . . . . .
κατὰ κέλευσω τοῦ Δ[ιὸς]
ἐκ τῶν εἰδίων ἀναλ[ωμάτων
ἀνέστησα τὸ ἄγαλμ[α Θεοῦ]
Νεικάτορος σὺν τῷ [περιβόλῳ?].

No. 590.

Böyük Kabadja. Stele with gable in the wall of the large water-trough in the village fountain. The inscription is partly submerged. Copy.



Μεννέας Ἀππᾶς Διογέν-
ης οἱ Διογένους ἐποίησαν
διὰ τεχνητ[ῶ]ν Οὐνά(λ)π[ου?].

I do not attempt to give the Phrygian inscription in minuscules [lines 4–5].

September 23. Böyük Kabadja to Yaztü Veran, 2 h. 55 m. From Böyük Kabadja we again crossed the Kara Arslan Ovasü southeast to Karib, passing on the way the gardens and threshing-floors of Böyük Kabadja.

Karib is situated at the foot of Gelindjik Ana Dagh. From Karib we turn west to Aldjibar, where, besides the inscriptions given below, we found several rock-cut tombs.

No. 591.

Aldjibar. Stele with gable in the wall of a garden. Copy.

ΑΡΤΑϹΚΑΙΜΕΝΝΕ[illegible]ϹΜΗΤΡΙ[illegible]
ΤΑΚΑΙΑΔΕΛΦΗΤΑΤΙΑΚΑΙ[illegible]ΜΗϹΧΑΡΙΝ
ΜΕΝΝΕΑϹΜΕΤΩΝΙΔΙΩΙΙΑΔΕΛΦΩΝΠΑΤΡΙΛΙΚΙΝΝΙΩ
ΜΝΗΜΗϹΧΑΡΙΝ

Ἄρτας καὶ Μεννέ[α]ς [τῇ γλυκυτάτῃ] μητρὶ [Τάτ-]
τᾳ καὶ ἀδελφῇ Τατίᾳ καὶ [. . . . . μνή]μης χάριν.
Μεννέας με(τὰ) τῶν ἰδίω[ν] ἀδελφῶν πατρὶ Λικιννίῳ
μνήμης χάριν.

Line 3. Is the ΜΕ for ΜΕΤΑ an early instance of the modern Greek preposition μέ, or must μετὰ be assumed, the ΤΑ being omitted by an error on the part of the stonecutter?

No. 592.

Aldjibar. Stele with gable in the wall of a garden. Copy.

[illegible]ΝΑΡΤΕΜΙΔΩΡΟΥΑΔΕΦ[illegible]ΛΙΚ[illegible]
ΜΝΗΜΗΧΑΡΙΝΚΛΙΑΥΤΟΙC

. . . . . Ἀρτεμιδώρου ἀδε[λ]φ[ῷ] Λικ[ιννίῳ]
μνήμη(ς) χάριν κ[α]ὶ αὐτοῖς.

No. 593.

Aldjibar. Stele with gable in the street. Copy.

ΑΜΙΑΜΕΝΕΛΑΟΥΤΗΑΥΤΟΓΥΝΕΚΙΓΛΥΚΥΤΑΤΗΜΝ[illegible]

Ἀμία Μενελάου τῇ αὐτο(ῦ) γυνεκὶ γλυκυτάτῃ μν[ήμης χάριν].

No. 594.

Aldjibar. Stele with gable. Copy.

ΗΠΙΑΔΗCΑΡΤΕΜΙΔ[illegible]ΡΟΥΤ[illegible]ΙΔΙ[illegible]Ι[illegible]
ΙΔ
ΑΦΙΑΔΙΟΦΛΝ ΙΟV

[Ἀσκλ]ηπιάδης Ἀρτεμιδώρου τῷ ἰδίῳ [υ]ἱῷ
Ἀφίᾳ Διοφ[άντ]ου.

No. 595.

Aldjibar. Stele with gable. Copy.

ΕΤΟΥΣ ΟΣ ἔτους οσ'.

The inscription dates from 188 A.D.
From Aldjibar we go about west to Güreme in three-quarters of an hour.

No. 596.

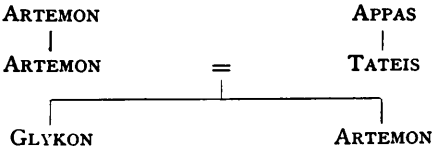
Güreme. Stele with gable in the cemetery. Copy.

ΩΝΚΑΙΑΡΤΕΜΩΝΤΕΙCΚΑΙΤΑΤΕΙCΑΠΠΑΗΜΗΤΡΗΑΥΤΩΝΑΔΡΙΓΛΥ
ΑΡΤΕΜΩΝΕΙΔΙCΜΝΗΜΗΧΑΡΙΝ

[Γλύκ]ων καὶ Ἀρτέμων τ[ρ]εῖς καὶ Τατεῖς Ἀππᾶ ἡ μήτηρ αὐτῶν ἀ(ν)δρὶ γλυ[κυτάτῳ]
Ἀρτέμωνει δὶς μνήμη(ς) χάριν.

In line 1, HP of MHTHP have been transposed by the stonecutter.

The following is the pedigree:



Hence our route lay along the foot of the mountain to a village whose name I heard as Aïazmana. It is a holy place, with a Tekke beautifully situated among trees and gardens. Professor Kiepert tells me that the name should be *Aïazmand*, which is a known Turkish corruption of the Greek ἁγίασμα.

The above are all the villages in the Kara Arslan Ovasü, except Gendjeli and Hoiran, which I could not visit. A village lies along the lake somewhere between Barla and Karib. It will be seen then that Arundell's map is entirely wrong, not to speak of its having a *Burlu*, when no such place exists at all. From Aïazmand we return to Yaztü Veran.

September 25. Yaztü Veran to Ilei, 4 h. 27 m. Leaving Yaztü Veran, we return to Señir Ghent, and then head about west up the Kara Arslan Ovasü, with Ulu Borlu on its lofty hill to our left. Two and a half hours' travel brings us to the mouth of a Boghaz down which comes the Tchai, and which forms the extreme western end of Kara Arslan Ovasü. We head southwest for twenty-five minutes up the Boghaz and Tchai, until the Boghaz forks, when we take the right fork and go west half an hour to Ilei.

No. 597.

Ilei. Quadrangular cippus. Impression of the last four lines. Line 1 *is on the top moulding. Line* 2 *is above the figure of a youth with a wreath. Copy.*

ΜΕΝΝΕΑΣΓΙΛΛΙΩΝΟΣ

ΟΔΗΜΟΣ

ΕΤΕΙΜΗΣΕΝΔΗΜΟΝ
ΠΛΙΝΝΗΝΩΝΕΚΤΩΝ
ΙΔΙΩΝΑΝΑΛΩΜΑΤΩΝ
ΔΕΙ ΕΥΧΗΝ

Μεννέας Γιλλίωνος

ὁ δῆμος

ἐτείμησεν δῆμον
Πλιννηνῶν ἐκ τῶν
ἰδίων ἀναλωμάτων
Δεὶ εὐχήν.

The inscription is complete without line 2. The reasons for the insertion of line 2 are not clear. This inscription locates a town or village which once bore a name something like *Plinna;* it is not known to history.

No. 598.

Ilei. At the well of Hadji-Mehemet, half an hour east of Ilei. Stele with horns. Copy.

ΑΥΡΔΟΜΝΑΑΞΑΝΟΝΤΟC
ΔΗΜΗΤΡΙΟΥΤΩΙΔΙΩΑΝΔΡΙΟЄΟ
ΔΟΤΩΑΥΡΚЄΔΗΜΗΤΡΙΟCΟ
ΥЄΙΟCΠΡΙΓΛΥΚΥΤΑΤΩ
ΜΝΗΜΗCΧΑΡΙΝ

Αὐρ. Δόμνα Α(ὐ)ξάνοντος
Δημητρίου τῷ ἰδίῳ ἀνδρὶ [Θ]εο-
δότῳ Αὐρ. καὶ Δημήτριος ὁ
υεἱὸς π(ατ)ρὶ γλυκυτάτῳ
μνήμης χάριν.

September 26. Ilei to Ketchi Borlu, 3 h. 15 m. Leaving Ilei, we ascend north-southwest to the watershed between the Ketchi Borlu and the Ulu Borlu regions. From the watershed we go down a Boghaz in general direction about south, leaving *Deressin* about half an hour to our left, across a hill range. We then enter the Kalburdji Boghaz and head about southwest to Ketchi Borlu, situated in an arm of the Buldur plain and but a short distance from the mouth of Kalburdji Boghaz.

No. 599.

Ketchi Borlu. In the northern cemetery. Copy.



[ἀγωνοθέτ]ης διὰ βίου.

September 28. Ketchi Borlu to Ilias, 5 h. 3 m. Heading about south through the plain, we reach Killidj in 1 h. 17 m., passing through the remains of an ancient Graeco-Roman cemetery ten minutes north of the village. Evidently Killidj is the site of a town of some importance, but unfortunately I failed to discover the name, as it is not contained in any of the inscriptions given below.

No. 600.

Killidj. In the wall of a house. Copy.[1]



[1] Ligatures occur: line 3, NE; 4, HN.

Αὐρ. [Λι]κινιανὸς
Καλλίμορφος
Βαβηνὸς νει-
κήσας πάλην
Πυθικῶν ἐν-
δόξως Θέ-
μιδος ϵ′
Τειμοθεα-
[ν]ῆς ἀγωνο-
[θϵ]τοῦντος
[κα]ὶ προκαθϵ-
[ζ]ομένου
[δι]ὰ βίου καὶ γέ-
ους Κ[λ.] Τρϵ-
βωνιαν οὖ] . . . .

Concerning Θέμις, see No. 416.

No. 601.

Killidj. *Quadrangular cippus in the cemetery.* *Copy.*

ΑΥΡΦΟΝΤΕΙΟΝ
ΤΕΙΜΟΘΕΟΝ
ΥΙΟΝΓΑΙΟΥΙΟΥϚ
ΤΟΥΦΙΛΟΠΑΤΡΙΝ
ΦΙΛΟΤΕΙΜΟΝΚΤΙϚ
ΤΗΝΑΓΩΝΟΘΕΤΗΝ
ΔΙΑΒΙΟΥΚΑΙΓΕΝΟΥϚ
ΠΑϚΑϚΑΡΧΑϚΚΑΙ
ΛΕΙΤΟΥΡΓΙΑϚΥΠΕ
ΤΕΑΥΤΟΥΚΑΙΤΟΥ
ΥΙΟΥΑΥΤΟΥΚΑΠΙ
ΤΩΝΟϚΤΕΛΕϚΑΝ
ΤΑΚΑΙΕΝΠΑϚΙΝΚΑΙ
ΡΟΙϚΑΕΙΧΡΗϚΙΜΕΥ
ΟΝΤΑΤΗΠΑΤΡΙΔ

Αὐρ. Φόντειον
Τειμόθεον
υἱὸν Γαΐου Ἰούστου, φιλόπατριν, φιλότειμον, κτίστην ἀγωνοθέτην διὰ βίου καὶ γένους πάσας ἀρχὰς καὶ λειτουργίας ὑπέ[ρ]τε ἑαυτοῦ καὶ τοῦ υἱοῦ αὐτοῦ Καπίτωνος τελέσαντα καὶ ἐν πᾶσιν καιροῖς ἀεὶ χρησιμεύοντα τῇ πατρίδι.

No. 602.

Killidj. Slab in the cemetery. Copy.[1]

ΑΥΡΗΛΙΟΙΑΚΥΛΑϹΚΑΙΤΕΙΜΟΘΕΟϹΟΙ
ΦΕΙΜΟΘΕΟΥΥΙΟΙΕΠΟΙΗϹΑΝΤΟΗΡΩΝ
ΕΑΤΟΙϹΚΤΕΚΝΟΙϹΑΥΤΩΝΜΝΗΜΗϹΧΑ
ΡΙΝΕΑΝΔΕΤΙϹΕΤΕΡΟΝΒΑΛΗΘΗϹΕΙΤΟ
ΤΑΜΕΙΟ

Αὐρήλιοι Ἀκύλας καὶ Τειμόθεος οἱ Τειμοθέου υἱοὶ ἐποίησαν τὸ ἡρῷον ἑατοῖς κ(αὶ) τέκνοις αὐτῶν μνήμης χάριν· ἐὰν δέ τις ἕτερον βάλῃ, θήσει τῷ ταμείῳ (δηνάρια πεντακόσια).

The form ἑατοῖς is common, for instance see *Bulletin de Corre-*

[1] Ligatures occur: line 2, HP; 3, NHMH; 4, NB. The stonecutter began line 2 by mistake with an O, over which he carved a T without erasing the O.

spondance Hellénique, 1883, p. 134, No. 13, and Curtius, *Beiträge zur Geschichte und Topographie Kleinasiens*, p. 72. *Archaeologische Zeitung*, 1876, p. 54. *Journal of Philology*, XI. p. 148.

No. 603.

Killidj. In the cemetery. Copy.

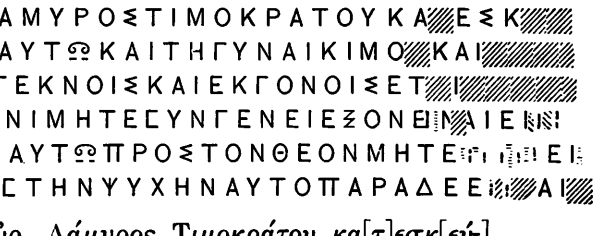


Αὐρ. Εὐσταθία Τ[ειμοθέου?]
Σαγ[α]λασσὶς [κατεσκεύ-]
ασεν τῷ ἡρῷ[ον ἑαυτῇ]
καὶ τῆς τέ[κνοις αὐτῆς].
ἐάν τις ἐπε[ισενέγκῃ ἕτερον κτλ.].

Line 4. ΤΕΣ is for ΤΑΙΣ; the children were girls.

No. 604.

Killidj. In the wall of the Djami. Copy.



Αὐρ. Λάμυρος Τιμοκράτου κα[τ]εσκ[εύ-]
ασα ἑαυτῷ καὶ τῇ γυναικί μο[υ] καὶ
τοῖς τέκνοις καὶ ἐκγόνοις. ἐτ[έρῳ δὲ]
μηδενὶ μήτε συνγενεῖ ἐξὸν εἶ[να]ι· εἰ[δὲ μὴ],
ἔσται αὐτῷ πρὸς τὸν θεὸν, μήτε [οὐ-]
ρανὸς τὴν ψυχὴν αὐτο[ῦ] παραδέ[ξ]αι[το].

No. 605.

Killidj. In the court wall of the Djami. Copy.

ΛΟΥΚΚΙΟΣ	. . . . Λούκκιος
ΙΚΚΙΟΥΚΑΙ	[Λου]κκίου καὶ
ΑΤΙΑΤΕΙΜΟΘΕ	[Τ]ατία Τειμοθέ-
ΥΤΩΥΙΩΛΟΥΚ	[ο]υ τῷ υἱῷ Λουκ-
ΩΜΝΕΙΑΣΧΑΡΙΝ	[κί]ῳ μνείας χάριν.

No. 606.

Killidj. Epistyle block in the cemetery. Copy.

ΝΓΕΡΕΝΝΙΟΣΤΕΙΜΟΘΕΟΣΦΙΛΟΠΑΤΡΙΣΚΑΙΦΙΛΟΤΕ
ΥΝΤΩΠΕΡΙΑΥΤΟΝΚΟΣΜΩΠΑΝΤΙΕΚΤΩΝΙΔΙΩΝΑΝΑΛΩΜΑΤΩΝΚΑΤΕΣΚ

. . . .] Γ. Ἐρέννιος Τειμόθεος, φιλόπατρις καὶ φιλότε[ιμος, τὸν
ναὸν σ]ὺν τῷ περὶ αὐτὸν κόσμῳ παντὶ ἐκ τῶν ἰδίων ἀναλωμάτων κατεσκ[εύασεν καὶ
καθιέρωσεν].

No. 607.

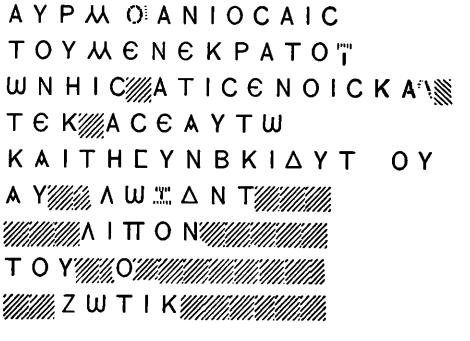
Killidj. Slab in the cemetery. Copy.



Τι*β*[έριος] . . . . . .
φιλόπατρις [ἱερασά?]μενος
Ἀδριανὸ[ν?] τὸν Ἡρακλέα ἐκ τῶν
ἰδίων ἀνέθηκεν.

No. 608.

Killidj. In the northern cemetery. The stone is very rough, and the sun shone upon it so unfortunately that I had to give it up. With a good light, and patience, the inscription may be read. Copy.[1]



Αὐρ(ήλιος) Μ . . άνιος [δ]ὶς
τοῦ Μενεκράτο[υ]
. . . . . κ[α]-

[1] Line 3, NH are in ligature.

τε(σ)κ[εύ]ασε αὐτῷ
καὶ τῇ συνβ[ίῳ α]ὐτοῦ
Αὐ[ρ](ηλίᾳ). . . . . .
. . . . . .

From Killidj we start south, but turn gradually towards the south-west around the foot of the low range of hills to our right. In three-quarters of an hour we reach Señir, a large village about four hundred yards from the shore of Buldur lake.

I found it impossible to visit the villages Göl Bashü and Kara Düz, which lie to the eastward of Buldur Gölü. The villagers of Killidj told me that Kara Düz was the site of an old town with inscriptions and architectural remains. A future traveller will do well to investigate both villages.

No. 609.

Señir. In the wall of the Djami. Copy.

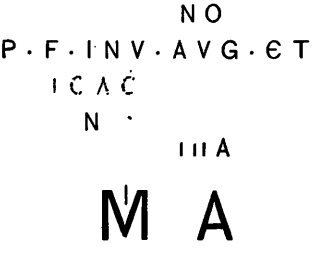


Αὐρ. Μάρκος Μάρκου δι[ς]
κεραμεὺς κατεσκεύασα
[τ]ὸ ἡρῷον ἐμαυτῷ καὶ τῇ
[γυνα]ικί μου Αὐρ. Τατία Δι-
οδώρου καὶ [τοῖ]ς [τ]έ-
[κ]νοις μου.

Heading west in three-quarters of an hour, we reach the widest part of the lake at Yeñikieui; we then turn somewhat to the south-west, and in forty minutes we arrive at the cemetery, where we found the following inscriptions.

No. 610.

In a cemetery by the roadside, one and a half hours to the eastward of Ilias. Copy.[1]



The inscription must probably be restored with the names of Maximinus, Constantinus, and Licinius, and in the same words as No. 617.

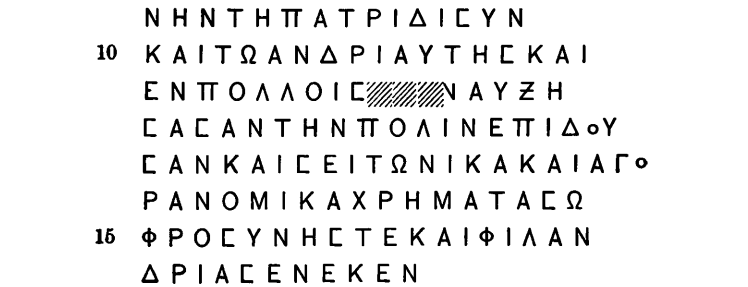
Mr. Ramsay thinks the *caput viae* for this region of country was Laodicea Phrygiae [see Mommsen's remarks in *Ephemeris Epigraphica*, 1884, p. 595, No. 1404], but this milestone does not support Mr. Ramsay's theory.

No. 612.

Quadrangular cippus in the cemetery, about one and a half hours eastward of Ilias. Copy and impression.[1]



[1] There are two more uninscribed milliaria in this cemetery.



[Ἡ *β*]ουλὴ⟨ι⟩ καὶ ὁ δῆμος
ἐτείμησεν
Ἀμμίαν Εὐκλέους,
τὴν καὶ Τάταν, γυναῖ-
κα Ἀρίστωνος (δὶς) τ[οῦ]
Καλλικλέους, φιλό-
πατριν καὶ θυγατέρα πό-
λεως, πολλὰ παρεσχημέ-
νην τῇ πατρίδι σὺν
καὶ τῷ ἀνδρὶ αὐτῆς, καὶ
ἐν πολλοῖς [νῦν?] αὐξή-
σασαν τὴν πόλιν, ἐπιδοῦ-
σαν καὶ σειτωνικὰ καὶ ἀγο-
ρανομικὰ χρήματα, σω-
φροσύνης τε καὶ φιλαν-
δρίας ἕνεκεν.

The adjective σιτωνικὸν occurs *C.I.G.* 2140.

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[1] In line 1, ΛΗΙ is certain. In line 11 three letters are wanting, the last of which must be Ν.

No. 613.

In the cemetery, one and a half hours to the eastward of Ilias. Copy and impression.

ΑΥΤΟΚΡΑΤΟΡΑΚΑΙϚΑΡΑ·Λ·ϚΕΠΤΙΜΙΟΝ ΙΟΥΛΙΑΝΔΟΜΝΑΝϚΕΒΑϚΤΗΝ
ϚΕΟΥΗΡΟΝΕΥϚΕΒΗΠΕΡΤΙΝΑΚΑϚΕΒΑϚΤΟΝ ΜΗΤΕΡΑΚΑϚΤΡΩΝ
ΤΟΥϚΤΗϚΟΙΚΟΥΜΕΝΗϚΔΕϚΠΟΤΑϚ·Μ·ΑΙΜΙΛΙΟϚ·ΛΟΝΓΟϚΕΥϚΕΒΕΙΑϚΕΝΕΚΕΝ

Αὐτοκράτορα Καίσαρα Λ. Σεπτίμιον Ἰουλίαν Δόμναν, Σεβαστὴ[ν]
Σεουῆρον, Εὐσεβῆ, Περτίνακα, Σεβαστὸν, μητέρα κάστρων,
τοὺς τῆς οἰκουμένης δέσποτας, Μ. Αἰμίλιος Λόνγος εὐσεβείας ἕνεκεν.

No. 614.

Round column in the cemetery, one and a half hours to the eastward of Ilias. Copy and impression.

ΠΑΜΜΕΝΗϹϹΙΛ Παμμένης Σιλ-
ΟΥΑΝΟΥΠΑΠΙΑΑΔΕΛ ουάνου Παπίᾳ ἀδελ-
ΦΩΓΛΥΚΥΤΑΤΩΜΝΗ φῷ γλυκυτάτῳ μνή-
ΜΗϹΧΑΡΙΝΑΝΕϹΤΗ μης χάριν ἀνέστη-
ϹΕΝ σεν.

We head west; beyond the cemetery the road diverges steadily from the shore-line of the lake. In forty minutes we reach the ruins of an ancient town of size and importance. At this point the shore-line of the lake is about one mile distant.

No. 615.

At the ruins of the ancient town, three-quarters of an hour to the eastward of Ilias. The inscription is on an epistyle block, with triglyphs belonging to the ruins of a small temple. Copy.[1]

ΛΕΟΤΟΝΚΑΙΤΑΤΑΗΓΥΝΗΑΥΤΟΥΤΟΝΝΑΟΝΚΑΙΤΑ
ΙΚΑΘΙΕΡΩΣΑΝ

. . . . . οτον καὶ Τάτα ἡ γυνὴ αὐτοῦ τὸν ναὸν καὶ τὰ
[περικείμενα ἐργαστήρια κατεσκεύασαν κα]ὶ καθιέρωσαν.

The restoration is meant to be tentative only. A temple surrounded by *shops* does not appear to be a natural dedicatory offering, but that it actually occurs in an inscription of Kara Baulo [see No. 416] cannot be questioned, and the TA at the end of line 1 makes it probable that ἐργαστήρια must be restored.

[1] In line 1, NN are in ligature.

No. 616.

At the ancient ruins, three-quarters of an hour to the eastward of Ilias. Copy.



[Vict]oriae [Augus-]
[ti s]acr(um) Ul[pius]
[Val]erius Lo[ngus (centurio)].
[Νίκ]ῃ Σεβασ[τοῦ]
[Οὔλπι]ος Οὐαλ[έριος]
[Λό]νγος (ἑκατοντάρχης).

From these ancient ruins we go north of west up a wide valley to Ilias, situated among trees at the foot of Söghüt Dagh. Ilias is the Turkish corruption of [St.] Elias. I heard three pronunciations of the name: Aliás, Eliás, and Iliás. I made inquiries concerning the name for several days before reaching the village, and the most intelligent people assured me that the best form of the name is Iliás.

No. 617.

Ilias. In the cemetery. See Ephemeris Epigraphica, 1884, *p.* 594, *No.* 1404. *Copy and impression.*

I M P C A Є S
G A L · V A L
M A X I M Є I N O
P · F · I N V · A V G · Є T
5 I M P C A Є S · F L · V A L ·

CONSTANTINO
P·F·INV·AVG·ЄT
IMP·CAЄSVΛ
LICINNIANO
ΛONS
CIIN

[D D D N N N]
Imp. Caes.
Gal. Val.
Maximeino
P(io) F(el). Inv(icto) Aug. et
Imp. Caes. Fl. Val.
Constantino
P(io) F(el). Inv(icto) Aug. et
Imp. Caes. V[al.]
Licinniano
[Licinni]o

Line 8. *EE* omits VΛ at the end.
Line 9. *EE* omits LICINN.
Line 10. *EE* reads ΛONI.
Line 11. *EE* reads ḾCIX.

Lines 10 and 11 are very faint, but the text as given above is distinct even on the impression. Neither my copy nor my impression have the ḾCIX given in the *Ephemeris Epigraphica*, loc. cit.

It is always my habit to search a milestone with the utmost care for the numerals, and I failed to discover any on this stone. Line 11, as given in my uncial text, might possibly be forced into CIX, but then the Ḿ remains to be accounted for, and it is missing both in my copy and impression.

Clearly the *caput viae* cannot be established from the evidence of this inscription, nor indeed can it be drawn into the discussion concerning the *caput viae*. In this connection see No. 610, from the old cemetery east of the ruins of the old town; in it we find the numerals ḾA; it might be the *first* or the *thirtieth* milestone.

See Professor Mommsen's explanatory note in the *Ephemeris Epigraphica*, as cited above.

No. 618.

Ilias. Quadrangular block in the cemetery. *See* Ephemeris Epigraphica, 1884, *p.* 594, *No.* 1403, *and p.* 264, *No.* 1467. *Copy and impression.*



ΤΟΝЄΠΙΦΑ
ΝЄCΤΑΤΟΝΚ
ΚΑΙCΑΡΑΚѠCΤΑΝΤΙΝΟ[illegible]
ΗΒΟΥΛΗ
ΚΑΙΟΔΗΜΟCΚΑΙ
ΚѠΝCΤΑ
ΟΟΝΝ
FL·CL·CONSTANTINOMA
XIMOAVG
ET
FL·CL·CONSTANTINOAVG
ET
FL·CL·CONSTANTIOAVG

Lines 1–4 have been erased; they belonged to another inscription in much smaller letters.

Line 6. *EE* omits K at the end of the line; it is certain and distinct on the impression.

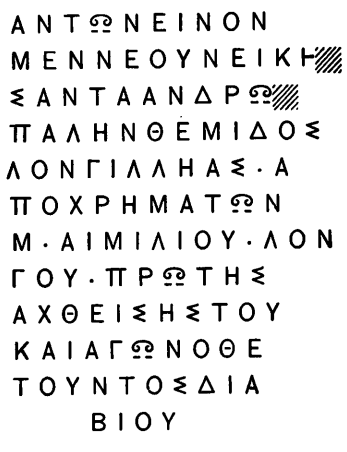
Line 7. *EE* has NO at the end, and does not indicate a break in the stone; NO[illegible] is distinct on the impression.

Line 11. *EE* has DDNN. My copy and impression have OONN. Of course this is a mistake of the stonecutter for DDNN, but mistakes of the stonecutter should not be corrected in the uncial text.

On this inscription see the remarks of Professor Mommsen in the *Ephemeris Epigraphica*, loc. cit.

No. 619.

Ilias. Quadrangular block in the cemetery. Copy and impression.[1]



Ἀντωνεῖνον
Μεννέου νεικήσαντα ἀνδρῶν
πάλην Θέμιδος
Λονγιλλήας ἀπὸ χρημάτων
Μ. Αἰμιλίου Λόνγου πρώτης
ἀχθείσης τοῦ
καὶ ἀγωνοθετοῦντος διὰ
βίου.

Concerning Θέμις, see No. 467.

[1] Ligatures occur in lines 2, ME, NNE, NE; 3, NT; 4, HN; 5, NΓ; 6, HM; 9, HΣ; 11, NT.

No. 620.

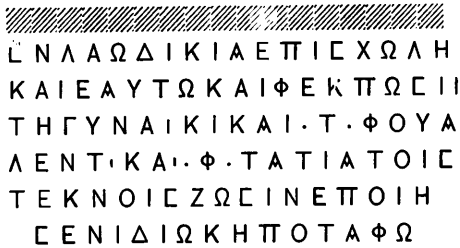
Ilias. The stone has been split into three parts, which are now used as steps in the house of Khatib Mustafa Effendi. Copy.

A.	*B.*	*C.*
Α Υ ¯	Ο Κ Ρ Α	Τ Ο
Ρ Α Ι	Ε Ρ Ο Ϋ	Ν ⅋¯
Τ Ρ ⅄	^ Ν Ο	Ν Κ Α Ι
Ξ Α Ρ	Ξ Ε Β Α	Ξ Τ Ο Ν
Γ Ε Ρ Ι	Α Ν Ι Κ	Ο Ν
Δ Α	Ι Κ Ο Ν	Φ Λ Α
Ο Ϋ	\ Τ Α Τ	Α Κ Λ
Τ Α	\ Ι Α Θ ⊢	Κ Η Ν
Δ Ι ⅄	Φ Λ Α Ο	Υ Ι Ο Υ
Ο Υ	Β Α Ν	Υ Ο
Κ Λ	' Ρ Ο Ν	Μ Ο Υ

Αὐ[τ]οκράτο-
ρα [Ν]έρου[α]ν
Τρ[αϊα]νὸν Καί-
σαρ[α] Σεβαστὸν
Γερ[μ]ανικὸν
Δα[κ]ικὸν Φλα-
ου[ία] Τατ[ί]α κ[α-]
τὰ [δ]ιαθ[ή]κην
δι[ὰ] Φλαου[ίο]υ
Οὐ[ι]β(ι)αν[ο]ῦ [τοῦ?]
κλ[η]ρον[ό]μου.

No. 621.

Ilias. Broken column in the street. Copy and impression.



. . . . . .

ἐν Λαωδικίᾳ ἐπὶ σχωλῇ
καὶ ἑαυτῷ καὶ Φ. Εὐπώσι? (Εὐπόσει?)
τῇ γυναικὶ καὶ Τ. Φ. Οὐά-
λεντι καὶ Φ. Τατίᾳ τοῖς
τέκνοις ζῶσιν ἐποίη-
σεν ἰδίῳ κηποτάπῳ.

The text as given is accurate in every respect. In line 2 the letter following ΦΕ may be either Υ or Κ; the dotted line at the end is most probably a defect in the stone.

September 29. Ilias to Kara Ghent 2 h. 26 m. Ilias is situated in a nook under Söghüt Dagh and at a considerable elevation above the lake, but still, on leaving it for Kara Ghent, the road crosses a low ridge which runs off from Söghüt Dagh towards the lake. We head southwest for fifteen minutes to the summit, then descend south for an hour to the shore of the lake. Henceforth the mountains come down close to the lake and form a number of rough promontories, most of which we cross, our general direction being slightly north of southwest. We reach near Kara Ghent, near the extreme western end of Buldur lake, in about two and a half hours from Ilias.

September 30. Kara Ghent to Kütchük Kirili 6 h. 27 m. From Kara Ghent we head slightly north of west, ascending a Boghaz with a Tchai, into which empty at varying intervals of time lateral gorges

with small streams. In two hours we reach the watershed near the village of Örendjik. The country opens up gradually as we descend the slight incline, reaching Aktche Kieui in the centre of a plain in one hour from the summit of the watershed.

From Aktche Kieui we head south-southwest, passing down a little valley with a Tchai, and having Kaya Kieui Dagh immediately to our right. This Tchai flows into a small lake at the extreme end of Kaya Kieui Dagh. The lake is from two to three hundred yards in diameter, and is about ten minutes north of Alankieui and one hour from Aktche Kieui. The water from the lake flows south-southwest down a Dere to Derekieui. From the lake we go west, crossing in fifteen minutes a low offshoot of the mountain to the plain of Tchorak Göl. In less than an hour we reach Tchorak Göl. It was found to be completely dry, but the color of the ground covered by the lake is so much like the gleam of a placid sheet of water that we all mistook it for water until the very brink was reached, and we saw that the road led straight across the bed of the lake. During the winter the road goes around the lake; it can never be deep, certainly not exceeding one foot in depth at any point. We cross the lake in one hour to Kütchük Kirili, immediately west of Ak Devrend pass.

No. 622.

Kütchük Kirili. At a fountain. Copy.

ΗCEIICTONIEPϘTATONΦICKONTHC

. . . θ]ήσει ἰς τὸν ἱερώτατον φίσκον τῆς . . .

October 1. We cross Ak Devrend pass to the plain of Adji Tüz Göl.

Here I considered my journey as ended scientifically, inasmuch as I had now reached the line of the survey of the Ottoman Railway, so that it was no longer necessary to take road-notes, from which to construct a map. We encamped at Tchair Tchiftlik (8 h. 12 m.).

October 2. Passed Khonas [Colossae] to Deñizli.

October 3. Reached Saraikieui, the present terminus of the Ottoman Railway.

ADDENDA.

No. 623.

(See Nos. 328–333.)

Salir. "In a fountain beside town, on road leading to west" (Demir Kapu, etc.). *Copied by W. M. Ramsay.*

ΜΑΡΚΟCΑΝΝΙΟCΜΑΡΚΕΛ
ΛΟCΟΚΑΙΞΕΝΟΦΙΛΟCΑ
ΡΕΛΛΙΑΜΑΡΚΕΛΛΗΤΗΕ
ΑΥΤΟΥΓΥΝΑΙΚΙΚΑΙΓΑΙΟC
ΑΡΕΛΛΙΟCΝΙΓΡΟCΤΗΕΑΥ
ΤΟΥΑΔΕΛΦΗΑΜΦΟΤΕ
ΡΟΙΕΠΟΙΗCΑΝΜΝΗΜΗC
ΕΝΕΚΕΝ

Μάρκος Ἄννιος Μάρκελ-
λος ὁ καὶ Ξενόφιλος Ἀ-
ρελλίᾳ Μαρκέλλῃ τῇ ἑ-
αυτοῦ γυναικὶ καὶ Γάϊος
Ἀρέλλιος Νίγρος τῇ ἑαυ-
τοῦ ἀδελφῇ ἀμφότε-
ροι ἐποίησαν μνήμης
ἕνεκεν.

No. 624.

(See Nos. 328–333.)

Salir. "In the same fountain." *Copied by W. M. Ramsay.*

ΑΝΝΑΙΟΥCΤΗCΚΛΗΡΟΝΟΜΟCΚΑΙ[illegible]ΑΝ
ΝΑCΘΥΓΑΤΕΡΕCΤΗΝΕΑΥΤΩΝΘΡΕΨΑC
ΙΟΥCΤΑΝ[illegible]ΝΗΜΗCΧΑΡΙΝ

Ἄννα Ἰούστης κληρονόμος καὶ [ἐτέ](ραι)? Ἄν-
νας θυγατέρες τὴν ἑαυτῶν θρέψασ[αν]
Ἰούσταν [μ]νήμης χάριν.

No. 625.

(See Nos. 328–333.)

Salir. "In the same fountain." *Copied by W. M. Ramsay.*



Ἄννα Εὐτυχίου ἑαυτ[ῇ]
[κ]α(ὶ) Εὐτυχί[ᾳ] τῇ θυγατρ[ὶ]
[κ]αὶ Εὐτ[υχίᾳ τ]ῇ μητρ[ὶ]
[κ]αὶ Δᾷ τῇ μητραδέλφ-
[ῃ] μνήμης χάριν.

NOTE ON NOS. 189 AND 190. — Mr. Ramsay writes: "Your variant ΠΡЄC·B· in Inscr. Isaur. is very important, but certainly appearances are against it. You must examine your impression very carefully, and send it also to some high authority to attest it. ΠΡЄC·B· must mean not that he was governor two successive years, as that was quite common for imperial governors, but was appointed a second time at a later period after having ceased to be legate. Waddington is very positive and emphatic on this sense of πρεσβευτὴς β'."

Following out Mr. Ramsay's suggestion, I wrote to Professor A. C. Merriam, Director of the American School at Athens, requesting him to verify my readings from the impressions which are now the property of the American School. I insert Professor Merriam's letter in full.

ATHENS, Oct. 20th, 1887.

DEAR DR. STERRETT,

I have succeeded in finding your squeezes, and to-day made an examination of the two you referred to. In No. 189 (squeeze No. 186) the B has a dot before and after it, of such size and depth that there can be no possible question about either one or the other. They are triangular in shape, and nearly a quarter of an inch in depth; and they, as well as the B between them, are among the best preserved of all the characters of the inscription. Of No. 190 (squeeze No. 187) it is impossible to speak with such positiveness. The Σ of ΠΡΕΣ stands at the end of the line, and the squeeze shows no trace whatever of a dot beyond, and judging from the alignment of that part of the stone the probabilities are that none was cut; but still the possibility remains open. The next line begins with B, followed at an interval of an inch by the dot, which again is as unmistakable as in the case of the other inscription.

I took the impressions up to Dr. Lolling, and he has written his opinion on the margin of the proof, and this I return to you.

Your conjectures are certain in the first case, and seem to me beyond reasonable doubt in the second, a result which I am sure will please you.

Sincerely yours,

A. C. MERRIAM.

Dr. Lolling confines his remarks to No. 190: "Lieber Sterrett: — Nach dem Abklatsch lässt sich nicht entscheiden ob am Ende der 2ten Zeile noch B· stand, aber das ist soviel ich sehe durchaus nicht ausgeschlossen, da der Rand nicht erhalten ist, die Buchstaben also verloren gegangen sein können.

Ihr,

LOLLING."

It is highly probable that line 2 is complete as it stands in my uncial text.

On August 18th, 1885, my servants and baggage had been sent from our camp at Gundani directly to Yaghdjilar, a village in the vicinity of Yalowadj. I had heard of inscriptions at Saghir, and I made a detour by that village, not expecting to find anything like the epigraphical wealth that really exists there. I reached Saghir at 9.20 a.m., and left at 4.17 p.m. Accordingly in 6 h. 17 m. I copied all the inscriptions between pp. 238–270, besides making impressions of the longer and most important ones. I worked with might and main, but finally I had to leave the village for my camp at Yaghdjilar

without being thoroughly satisfied with my work, and I so wrote to Mr. Ramsay. In the summer of 1886 Mr. Ramsay was on a tour in Asia Minor, and took with him my copies of the inscriptions at Saghir. His copies have a number of readings differing more or less from mine, some of which are important. I was under the impression that I had given him full credit in my footnotes to the inscriptions in question, until I was informed by him of the contrary. At first I could not imagine how it had happened. The sheets containing Mr. Ramsay's original communication had been misplaced, and the details had escaped my memory. But fortunately I have found a portion of the sheets, and the whole matter is cleared up by the fact that Mr. Ramsay wrote a part of his Var. Lect. in Uncial letters and a part in Minuscules. I, naturally enough, supposed that only what was written in Uncials was different from my readings, and that what was written in Minuscules was nothing more than suggestions from Mr. Ramsay, to be accepted or rejected according to my best judgment. The failure to give him credit for his readings was wholly unintentional on my part. It is not possible to insert his Var. Lect. in the footnotes to the several inscriptions, as the pages were already cast when he notified me of my failure to give him due credit. I insert them here, thus making all the amends in my power.

NOTE TO No. 353. — Mr. Ramsay writes: "I read this completely: in l. 6 there is a letter lost; R is not at the beginning of the line as you have it:

p]raef. alae I Vi-
nimiciae."

NOTE TO No. 354. — Mr. Ramsay writes: "I read

T E M
T V Γ O S Λ B

parietem [et] t[it]ulos ab imo."

NOTE TO No. 355. — Mr. Ramsay writes: "This is only the heading of a long inscription: much defaced, of which I could read very little."

NOTE TO No. 368. — Mr. Ramsay writes: "Copied by me in 1886:

ὑπέρ τῆς Κυ]ρίων τύχης καὶ
νείκης κ. αἰ. διαμονῆς
κ. τ. σ. ἀ. οἴκου
σ. ἀ. Ξένοι
Τεκμόρειοι Τύχην Χάλκεον ἐπ[ὶ
ἀν]αγραφέος Αὐρ. Παπᾶ δὶς Λετ[. . . ηνοῦ
δ]οὺς ἐπίδοσιν * γφα'."

NOTE TO No. 369. — Mr. Ramsay writes: "Copied by me in 1886. There is a gap of one line between your 7 and 8:

9 καὶ τὴν εἰκόνα . .
Є A C Ἀρτεμιδος
τὴ]ν ἐν τῷ προνα[ίῳ]
ἀπ[οκ]ειμένην."

NOTE TO No. 372. — Mr. Ramsay writes: —

"10. Αἰζηνός not in your text" (Αἰζηνός was a mere conjecture on my part from Mr. Ramsay's reading, as given in the footnote on p. 244).

"I read Γι
or Γισ] ζηνός: cf. 374.

11. When I carefully compared your copy with the stone, and satisfied myself that Λ was wrong and O right, I might hope to be believed.

18. The same remark about your Σαγουτηνός as in 11.

23. If you don't accept my testimony in 11 and 18, why accept it in 23?"

NOTE TO No. 373. — Mr. Ramsay writes: "I read

36 fin. ΠΡΟCΧΩ[illegible]ΑCΑΚΗΝΟΝ * ΦΑ
39 I read ΚЄΝΙΑΤΗC."

NOTE TO No. 374. — Mr. Ramsay sends me the following readings:

"1. ΑΠΠΑΠΑΔΙΑΝΟCΒΟΥΛЄΥΤΗC
6. ЄΚΚC▨ΝΟC
7. ΒΑΡΟΥΚΛΙΑΝΟC [unhesitatingly]
8. ΑΠ▨ΩΝΙΑΤΗC
11. CΥΝΝΑΔЄΥCΟΙΚΩΝЄΝ
12. РЄ▨ΚΩΜΗΤΗC
16. ΑΓΟΥΗΝΟC
21. ΛΙЄΥC
22. ΚΗΝΟΝ
38. \CΑΚΗΝΟΝ
49. ΝЄΟ▨ΥΤΗΝΟC
50. ΓΛΙΟΥΤΛΟΥΗΝΟC
51. ΤΙΜЄΝΗΝΟC
56. CΙΙΛΟΝ
ΛΥΚΑΟΝЄΥCΠΡΟCCΝΔΟΝ
57. ΠΟΛΥΜΑΡΓΗΝΟC
59. ΤЄΥΙΤΗΝΟC."

NOTE TO No. 375. — Mr. Ramsay writes: "1. I read

ΑΚ ΜΑΤΑ."

NOTE TO No. 376. — Mr. Ramsay writes: "I have extra line between 2 and 3.

CΥΙΥΧ ΟΙΚΩΝЄΝ

10. Αρασιζευς, ΑΡΑCΙΞЄΥC in my copy.

11. να]δ[ευ]ς οἰκῶν, etc. My copy has Λ of Συνναδεύς.

32. I have complete at end

CΥΝΝΑΔЄΥCΟΙΚΩΝЄΝΤΠ ΑΝΩ * ΑΥΑ.

33. I have ΖΩΤΙΚΟ · · · · · ΟΥΝΝΑΔЄΥCΟΙΚΩΝЄΝΙCΟΥΜΑ
ΛЄΤΤΩ * Α▨Α

36. I have this and next certain.

37. Ιμ]αν Δαμαδος τοῦ . . . . . * ΑΧΝΑ.

38. -αρικος Ατταλου Ανπελαδηνος X . . . Ζωτικος Σκυμ.

I have this absolutely certain : ✱ A X N A 36.
X A X N A 37.
C C K Y M N O Y 38.

41. I read Χουμαλιττῳ: X seemed more probable than your K.

42. I have the same as you except that I am more complete. I have [✱] A Y N A A P.

45. I have Є N I I P Є A N Π Є Λ A A !.

48. I have C ✱ Λ T A.

49. I have Γ O N Y C I C.

53. I have [✱ ,α]σα. Αυρ. Αππας."

NOTE TO NO. 381. — Mr. Ramsay reads in line 5, ΠΑΔΙΑΝΟC.

In regard to the Ξένοι Τεκμόρειοι of the Saghir inscriptions Mr. Ramsay writes: "Ξενοι Τεκμορειοι are a society of 'Freemasons,' who recognized one another by a secret sign (τέκμωρ): they had two chief seats, Saghir and Kundanli or Gondane, as well as a third at Limenia, the island at northeast end of the lake, where there is still a very holy Christian shrine of the Virgin."

THE

WOLFE EXPEDITION TO BABYLONIA.

I INSERT here a number of inscriptions copied by me during the progress of the WOLFE EXPEDITION TO BABYLONIA.

No. 626.

From a village near Biredjik, on the east bank of the Euphrates; the stone is in the possession of Dr. T. C. Trowbridge in Aintab. Copy.



Ζε(α) ἀγ(α)θὴ ἄλυ-
πε χῆρε καὶ Ὀλυ-
[μ]πιὰς ἄλυπε χαῖρε.

For the formula χρηστὲ καὶ ἄλυπε χαῖρε, see *Bulletin de Correspondance Hellénique*, 1879, pp. 260 and 263, and *Revue Archéologique*, 1886, VII. p. 146.

No. 627.

Hassan Beyli, in the Amanus. Now in the possession of Dr. T. C. Trowbridge in Aintab. Copy.

A N N I A
N O C H Λ I
O Δ ш P ⁝ш
T ш Y I ш
M N H M H C
X A P I N

'Αννια-
νὸς 'Ηλι-
οδώρῳ
τῷ υἱῷ
μνήμης
χάριν.

No. 628.

Diarbekir. High up in the city walls, above a gate. See Lucas, Voyage au Levant, *ed. Hag.* 1705, *in preface; Badger,* The Nestorians and their Rituals, *I. p.* 39; C.I.L. *III.* 213, *and the copy of Puchstein in* Ephemeris Epigraphica, 1884, *p.* 23, *No.* 31. *Copy.*

VIRTVTEPRECIPVISINVICTIS
INPERATORIBVSSALVI
VALETINIANOVA
GRATIANOP R P E
ACTRIVMFATORIBVSSEM
PEI VCCCCIVITASDISPOSITIO
PIETATISEORVMAI MENTI
Γ ABRICA T

Virtute precipuis invictis[que]
Inperatoribus salvi[s]

Vale(n)tiniano Va[lenti et]
Gratiano p[e]rpe[tuis]
ac triumfatoribus sem-
pe[r A]ug(ustis) civitas dispositio[ne]
pietatis eorum a [funda]menti[s]
. . . . . [f]abrica[vi]t.

Line 1. *EE* reads IN▨TIS.
Line 2. *EE* reads B / S.
Line 3. *EE* reads ENT, and omits A at the end.
Line 4. *EE* reads P / R / EIV.
Line 5. *EE* reads SP \ \.
Line 6. *EE* reads PEOVCCC, and omits IO▨ at the close, indicating a break after T▨.
Line 7. *EE* reads PORVMAI[▨]VIN.
Line 8. *EE* reads IAPRI.

The date of the inscription is from 367 to 375 A.D.

No. 629.

Diarbekir. Ibidem. Copy.

ΘЄOΔ ɯPOYT▨
CTPATHΛATOY▨
ΠOΛΛATAЄT▨▨
ΔIAMINHTOTI\▨
TɯNPɯMAIL▨

Θεοδώρου τ[οῦ]
στρατηλάτου
πολλὰ τὰ ἔτ[η]
. . . . .
τῶν Ῥωμαί[ων].

No. 630.

Diarbekir. In the city walls, near a gate. Copy.

ΘΕΟΔΩΡΟΥ
ΤΟΥΣΤΡΑΤΗ
ΛΑΤΟΥΠΟΛΛΑΤΑ

Θεοδώρου
τοῦ στρατη-
λάτου πολλὰ τὰ [ἔτη].

No. 631.

Diarbekir. Ibidem. Copy.[1]

[illegible]MNHM[illegible]NAЄϑ
MAPΩNIϑACK
OΠˢAΠOKAMTˢ

[Τὸ] μνημεῖ[ο]ν . . .
Μαρωνίου . . . . . .
. . . . . .

No. 632.

Milliarium in the desert, about two and a half hours west of Erek [Aracha], but slightly to the right of the beaten caravan track as one journeys from Erek to Palmyra. Copy.

DN
CONSTATINO

---

[1] Line 1, NHM are in ligature.

No. 633.

About on M.P. nearer Palmyra. Lying on a grave. Copy.

D N
CONSTANTINO
NOЬCS

No. 634.

At the same place as the last; lying near the grave. My copy was verified by Dr. Wm. H. Ward. Copy.

D N
CONSTANTINONOЬ
CS
STRATA
DIOCLETIANA
APALMYRA
ARACHA

VIII

D(omino) n(ostro)
Constantino nob(ilissimo)
C(ae)s(ari)
Strata
Diocletiana
a Palmyra
Aracha
VIII

This inscription shows that the modern village *Erek* still retains its ancient name, which was Latinized into *Aracha*. The reading ARACHA is certain!

No. 635.

One M.P. west of the last is an illegible milliarium, and one M.P. still farther on are four fragments of two milliaria at a grave. On one fragment there is:

A V G
V A L E R I A

No. 636.

On the other fragment there is:

D N V G
C O N S T A N T I N O N O Ь

An M.P. further west a sound milestone lies half-buried, and must contain an inscription. An M.P. beyond this is still another sound stone half-buried.

No. 637.

Palmyra. On the postament of the little temple. See C.I.G. 4482; *Le Bas-Waddington,* Voyage Archéologique, 2585. *Copy.*

[illegible] O Δ H [illegible]
Μ Α Λ Η Ν Τ Ο Ν Κ Α Ι Α Γ Ρ Ι Π Π Α [illegible]
Ι Α Ρ Α Ι Ο Υ Τ Ο Υ Ρ Α Α Ι Ο Υ Γ Ρ Α Μ Μ [illegible]
Τ Є Α Γ Є Ν Ο Μ Є Ν Ο Ν Τ Ο Δ Є Υ Τ Є
Ρ Ο Ν Є Π Ι Δ Η Μ Ι Α Θ Є Ο Υ Α Δ Ρ [illegible]
Α Ν Ο Υ Α Λ Ι Μ Μ Α Π Α Ρ Α C Χ Ο [illegible]
Τ Α [illegible] Є Ν Ο Ι C Τ Є Κ Α Ι Π Ο Λ Є Ι Τ Α [illegible]
Є Ν Π Α [illegible] Ν Υ Π Η Ρ Є Τ Η C Α Ν Τ Α
Τ Η [illegible] C Τ Ρ Α Τ Є Υ Μ Α Τ [illegible]
Υ Π Ο [illegible] Η Κ Α Ι Τ Ο Ν Ν Α Ο Ν
Τ Ο Ν [illegible] Δ Ι Ο C C [illegible] Ν Τ Ω Τ [illegible]

Line 11 is continued on the face of the stone to the right of the face which bears the above inscription, and reads:



[Ἡ βουλὴ καὶ] ὁ δῆ[μος]
Μαλῆν τὸν καὶ Ἀγρίππα[ν]
Ἰαραίου τοῦ Ῥαραίου γραμμ[α-]
τέα γενόμεμον τὸ δεύτε-
ρον ἐπιδημίᾳ θεοῦ Ἀδρ[ι-]
ανοῦ, ἄλιμμα παράσχο[ν-]
τα ξένοις τε καὶ πολείτα[ις],
ἐν πᾶ[σ]ιν ὑπηρετήσαντα
τῇ [τε τῶν] στρατευμάτ[ω]ν
ὑπο[δοχ]ῇ καὶ τὸν ναὸν
τὸν [τοῦ] Διὸς σ[ὺ]ν τῷ [προ-]

[ν]αί[ῳ καὶ τ]αῖς ἄλλα[ις σ]το[αῖς ἐκ τῶν]
ἰδ[ίων κατασκευάσαντα] κτλ.

No. 638.

Palmyra. On the back of the same drum of a fallen column which bears No. 2591 *of Le Bas-Waddington in* Voyage Archéologique. *Copy.*

ΦΛ·ΔΙΟΓΕΝΗC
ΟΥΡΑΝΙΟΥΕΝΤΗΕΑΥΤΟΥΛΟΓΙCΤΙΑ
ΤΗΝΠΑCΑΝCΤΕΓΗΝΜΗΤΡΩΝΗ
ΤΗCΔΕΤΗ̇CCΤΟΑCΕΚΠΑΛΕΩΝ
ΧΡΟΝΩΝΦΘΑΡΙCΑΝCΥΝΠΑΝΤΙ
ΚΟCΜΩΕΠΙCΚΕΥΑCΑCΚΑΤΕCΤΗ
CΕΝΜΗΝΙΓΟΡΠΑΙΩΤΟΥ $\overline{\Theta\Lambda X}$
ΕΤΟΥC

Φλ(άβιος) Διογένης
Οὐρανίου ἐν τῇ ἑαυτοῦ λογιστίᾳ
τὴν πᾶσαν στέγην μητρῷ[αν]
τῆς δε τῆς στοᾶς ἐκ παλεῶν
χρόνων φθαρῖσαν σὺν παντὶ
κόσμῳ ἐπισκευάσας κατέστη-
σεν μηνὶ Γορπ(ι)αίῳ τοῦ θλχ΄
ἔτους.

The date of the inscription is September, 327 A.D. From Le Bas-Waddington, *Voyage Archéologique*, 2591, we learn that this stoa was already existing in 158 A.D., at which time the inscription in honor of Zebeidas was inscribed on the opposite side of this column. The repairs were made while Fl. Diogenes was *curator urbis* (= λογιστής). Concerning the duties of this official, see Franz: *Fünf Inschriften und fünf Städte in Kleinasien*, pp. 15, 18, and p. 12; *C.I.G.* 3957; *Revue Archéologique*, 1863, VII. p. 373, and Perrot's note on p. 377; *Journal of Hellenic Studies*, VI. p. 348; *Bulletin de Correspondance Hellénique*, 1878, p. 523; 1884, p. 389, No. 8; 1885, p. 395, and the commentary on p. 396; 1886, p. 222, No. 4; *Mittheilungen des Deutschen Archaeologischen Institutes in Athen*, 1878, p. 56, No. 1; Marquardt, *Römische Staatsverwaltung*, I. p. 162 ff.; Henzen in *Annali*, etc., 1851, p. 5.

No. 639.

Palmyra. On a drum of a fallen column in the grand colonnade. See Le Bas-Waddington, Voyage Archéologique, 2596. *Copy.*

TONANΔP[illegible]NЄCTHCANΘAI[illegible]
CAΘAIMHTOI[illegible]OYTOY[illegible]AN[illegible]
OΔIAPXHOICYN[illegible]ANABANTЄ[illegible]
CΠACINOYXAP[illegible]
5 TIAYTOYCXPYCAΠAΛAIAΔHNAIP[illegible]
TPIAKOCIAAI[illegible]ΛTWI[illegible]
CANTIAYTOICЄICTЄIMHNAI[illegible]
KAIIAΔΔAIOYKAIZABΔIBWΛOYYIWN
AYTOYЄTOYCΔΦ z̄ANΔIKOY

Τὸν ἀνδρ[ιάντα ἀν]έστησαν Θαι[μαρ-]
σᾷ Θαιμῇ το[ῦ Μοκίμ]ου τοῦ [Γ]α[ββᾶ συν-]
οδιάρχῃ οἱ σὺν [αὐτῷ] ἀναβάντε[ς ἀπὸ]
Σπασίνου Χάρ[ακος ἀφειδήσαν-]
τι αὐτο(ῖ)ς χρυσᾶ παλαιὰ δηνά(ι)ρ[ια]
τριακόσια ἀ[ναλωμά]τω[ν, καὶ ἀρέ-]
σαντι αὐτοῖς, εἰς τειμὴν α[ὐτοῦ]
καὶ Ἰαδδαίου καὶ Ζαβδιβώλου υἱῶν
αὐτοῦ ἔτους δφ', Ξανδικοῦ.

No. 640.

Palmyra. On the lintel of the door of a tomb in the northeast part of the ruins. Copy.

TOMNHMЄIONЄICAIѠNIONTA▨HNЄKTICЄNΘAIMICACΘAIMICATOY ΔIBѠΛOY
TOYPABAIΛAΦ▨ΛHCMANΘBBѠΛЄIѠNЄAY▨ѠKAIYIOICAIΔIONMNHMHNMHNIΔAICIѠTOYYЄTOYC

Τὸ μνημεῖον εἰς αἰώνιον τα[φ]ὴν ἔκτισεν Θαιμισᾶς Θαιμισᾶ τοῦ [Ζαβδ]ι[β]ώλου
τοῦ Ῥαβαιλᾶ, φ[υ]λῆς Μανθ(α)ββωλείων ἑαυ[τ]ῷ καὶ υἱοῖς ἀΐδιον μνήμην μηνὶ Δαισίῳ τοῦ
ὑ ἔτους.

The date is June, 88 A.D.

For Ζαβδίβωλος, see Le Bas-Waddington, *Voyage Archéologique*, 2595 and 2596, where the name is wrongly given; see our last No. 639.

For φυλὴ Μανθαββωλείων, see Le Bas-Waddington, *Voyage Archéologique*, 2579, where the name of the tribe written is Μαθθαβωλίων.

No. 641.

Palmyra. On a standing column near the last. The right side is entirely defaced. Copy.



Ἰάδδαιον Θαιμ[ῆ τοῦ]
Μοκίμου τοῦ Γα[ββᾶ συνοδιάρχην]
τῶν ἐμπόρων καὶ [συνοδεύσαντα]?
αὐτοῖς πανταχοῦ [ἀπὸ Φοράθου]
καὶ Οὐολογ[α]ι[σ]ι[άδος καὶ ἀεὶ]
αὐτοὺς κουφίσα[ντα ἡ]
κατελθοῦσα συν[οδία τιμῆς]
χάριν ἔτους β[κ]φ′ . . . .

Lines 4 and 5. See Le Bas-Waddington, *Voyage Archéologique*, 2589 and 2599; the name of the place *Vologesias* is more complete in this inscription than in those already known.

Concerning the caravans of Palmyra, see de Vogüe, *Inscriptions Semitiques*, Nos. 4 and 5.

The date of the inscription is 210 A.D.

No. 642.

Palmyra. On a standing column in the grand colonnade. See C.I.G. 4494; *Le Bas-Waddington,* Voyage Archéologique, 2584. *Copy.*

ΓCΗΔΑΤΙΟΝΟΥЄΛΛΗΙΟΝ
ΠΡЄΙCΚΟΝΜΑΚΡЄΙΝΟΝΤΟΝ
ΑΓΝΟΝΚΑΙΔΙΚΑΙΟΝCΩΤΗΡΑ
ΜΑΝΝΟCΟΚΑΙΜЄΖΑΒΒΑΝ[ας]
ΘΑΙΜΗΤΟΝЄΥЄΡΓЄΤΗΝ

Γ. Σηδάτιον Οὐελήϊον
Πρεῖσκον Μακρεῖνον τὸν
ἁγνὸν καὶ δίκαιον σωτῆρα
Μάννος ὁ καὶ Μεζαββάν[ας]
Θαιμῆ τὸν εὐεργέτην.

No. 643.

Palmyra. Panel in the façade of a tomb in the western cemetery. Read with a glass. See Le Bas-Waddington, Voyage Archéologique, 2612. *Copy.*

ΤΟΜΝΗΜЄΙΟΝΚΑΙΤΟCΠΗΛΑΙΟΝΩΚΟΔΟ[illegible]
CΛΒCΙCΝЄΙΟΥΖΑΒΑΔΟCΘΑΙΜΑΤΟCΚΑΙΝЄΒΟΛΛCΟΥ
ΒΗΛCΟΥΡΟΥΑΙΡΑΝΟΥΤΟΥΒΗΛCΟΥΡΟΥΤΟΥΓΛ[illegible]ΛΙ
[illegible]ΟΥΤΟΥЄΠΙΚΛΟΥΜЄΝΟΥΒΑΛЄΙCΤЄЄΑΥΤ[illegible]CΚΑΙ
[illegible]ΟΥC ЄΚΓΟΝΟΥCΜΗΝΙΞΑΝΔΙΚΩ[illegible]

Τὸ μνημεῖον καὶ τὸ σπήλαιον ᾠκοδό[μησαν]
Σ[ά]β[ϵ]ις Νείου Ζάβαδος Θαίματος καὶ
Νϵβό[λα]σο(ς)?
Βηλσούρου Αἰράνου τοῦ Βηλσούρου τοῦ
Γα[ββα]λ[ά-?]
[θ]ου τοῦ ἐπικαλουμένου Βάλ, εἷς τϵ ἑαυτ[οὺ]ς καὶ
[τ]οὺς ἐκγόνους μηνὶ Ξανδικῷ κτλ.

No. 644.

Palmyra. Fragment of epistyle belonging to the demolished mausoleum. It is near the last. Copy.

Line of Palmyrene inscription.



Line of Palmyrene inscription.

[Τὸ μνημεῖον τοῦτο ᾠκοδόμη]σαν Ἀδδουδάνης καὶ
Ἀαισι . . . .?
[ἑαυτοῖς καὶ υἱοῖς καὶ υἱωνοῖς καὶ ἐ]γγόνοις ἔτους
τετάρτου ἐξ . . . .

The era is almost certainly not that of the Seleucides (312 B.C.), but that of Diocletian (284 A.D.), which would assign the inscription the year 288 A.D.

Nos. 645–646.

Palmyra. On a fallen and partially broken lintel of a mausoleum. Whole length of the block, 2.56 m. Copy.

A.

ΤΟΜΝΗΜΕΙΟΝΤΟΥΤΟCΥΝΥΠΟΓΕΙΩΕΞΙΔΙΩΝΩΚΟΔΟΜΗCΕΝΙΟΥΛΙΟCΑΥΡΗ[illegible]
ΑΔΡΙΑΝΟΥΕΙCΤΕΙΜΗΝΑΥΤΟΥΚΑΙΥΙΩΝΚΑΙΥΙΩΝΩΝΕΙCΤΟΠΑΝΤΕΛΕCΕΤ[illegible]

A line of Palmyrene inscription.

B.

ΙΟΥΛΙΟCΑΥΡΗΛΙΟCΖΗΝΟΒΙΟCΑCΟΩΡΟΥΤΑ[illegible]ΕΙΔΟΥΕΞC[illegible]C[illegible]
ΜΩΚΑΙΔΙΚΑΙΟΙCΠΑCΙΙΟΥΛΙΩΘΕΟΔΩΡΩΑΓΡΙΠΟΥΤΟΥΜΑΡΚΕΛΛΟΥΑΥΙ[illegible]

A line of Palmyrene inscription.

A.

Τὸ *μνημεῖον τοῦτο σὺν ὑπογείῳ ἐξ ἰδίων ᾠκοδόμησεν* Ἰούλιος Αὐρή[λιος]
Ἀδριανοῦ *εἰς τειμὴν αὐτοῦ καὶ υἱῶν καὶ υἱωνῶν εἰς τὸ παντελὲς ἐτ*[. . . .

B.

Ἰούλιος Αὐρήλιος Ζηνόβιος [Ἀσθ]ώρου? τ[οῦ Ζ]ε[β]είδου ἐξ[. . . . . .
μῳ καὶ δικαίοις πᾶσι Ἰουλίῳ Θεοδώρῳ Ἀγρίππου *τοῦ* Μαρκέλλου Αὐ[ρηλίου].

No. 647.

Palmyra. On the fallen epistyle of the temple, immediately inside the city walls, at the extreme northwest. See Orelli-Henzen, Inscript. Latin. Select. Collectio 513; *Le Bas-Waddington,* Voyage Archéologique, 2626; C.I.L. *III.* 133. *Copy.*

RESORBISSVIETPROPAGATORESGENERISHVMANIDDNNDIOCLETIANVS [erased]
SSIMPIMPP · ETCONSTANTIVSETMAXIMIANVSNOBBCAESSCASTRAFELICITERCONDIDERVNT
NIE SOSSIANOHIEROCLETE VP PRAES PROVINCIAE · DN MO EORVM

[Restituto]res orbis sui et propagatores generis humani d(omini) n(ostri) Diocletianus [et Maximianus invicti]ssim(i) imp(eratores) et Constantius et Maximianus nob(ilissimi) Caes(ares) castra feliciter condiderunt [cura]n[t]e Sossiano Hieroclete v(iro) p(erfectissimo) praes(ide) provinciae d(evoto) n(umini) m(aiestati[q]ue) eorum.

No. 648.

Three hours west of Palmyra, in the desert, far to the right of the caravan road as one journeys from Palmyra to Homs. Copy.

NTONINOPIO

This and the following milestones are all *in situ*, and the Roman mile could be measured from them easily. Unfortunately we could only follow the Roman road for six M.P., as we had to make a ten-hours' journey to reach water at night, but we saw that the road ran far and away to the north of the present caravan road to Homs [Emesa]. It seems clear, therefore, that these stones were on the road to Hamath-Epiphania, and not on the road to Emesa.

No. 649.

One M.P. further west. Copy.

IMPCAESSEPTIMIOSEVERPIO
P[illegible]RTI[illegible]IAC[illegible]ABICOADIABENICO
[illegible]HICO[illegible]OPMTRIBPOTVI
IMPX I[illegible]II · I[illegible]OCOS · [illegible]
ET[illegible]PCAESMAVRELIOANTONINO
AVGTRIB · POT · FILEIVSSVBVENT
I FIORVFOLEGAVGC[illegible]RI[illegible]

Imp. Caes. (L.) Septimio Sever(o) Pio
P[e]rti[n]ac[i Augusto, Ar]abico, Adiabenico,
[Part]hico [Maxim]o, P(ont). M(ax). trib. pot. VI
Imp. XI, Co(n)s(uli) II, [p(atri) p(atriae), Pr]oco(n)s(uli),
et [Imp. Caes. M. Aurelio Antonino
Aug. trib(unicia) pot. fil(io) [e]ius sub Vent-
i[d]io Rufo leg. Aug(ustorum) pr(o) pr(aetore).

The date of the inscription is 198 A.D.

No. 650.

One M.P. further west. Letters very faint. Copy.

TONINOPIO
CII· N RI
XTRIBPOTXOIMP
I PROCOO PRO·
PORR ^RCT

XIII

The data are insufficient to allow us to assign the inscription with absolute certainty to any special Antoninus, but Caracalla may be the emperor meant.

No. 651.

One M.P. further west. Copy.

IMPCAES·L·SEPTIMIOSEVERO
PIO·PERTINACIA[illegible]ARABICO
ADIABENICOPARTHICOMAXIMOPM
TRIBPOTVIIMPXI[illegible]OS IIPPPROCOS
ETIMPCAESMAVRELIOANTONINO
AVGTRIBPOT·FIL·EIVSSVBVENTI
DIORVPOLEGAVGG·PR·PR

XVIII

Є

ΜΑΛЄ

Imp. Caes. L. Septimio Severo
Pio Pertinaci A[ug.] Arabico,
Adiabenico, Parthico Maximo, P(ont). M(ax).
trib. pot. VI. Imp. XI, [C]os. II, p(atri) p(at.), Procos.
et Imp. Caes. M. Aurelio Antonino
Aug. trib. pot. fil(io) eius sub Venti-
dio Ru[f]o leg. Aug(ustorum) p(ro) pr(aetore).

XVIII

It seems that during repairs made on the road after it was first built, the milestones got misplaced in some, seeing that the eighteenth milestone follows immediately after the thirteenth.

Beyond this stone we found two more at the proper M.P. intervals, but they were fallen and half buried.



ARCHÆOLOGICAL INSTITUTE OF AMERICA.

AMERICAN SCHOOL OF CLASSICAL STUDIES AT ATHENS.

January, 1888.

AMERICAN SCHOOL OF CLASSICAL STUDIES AT ATHENS.

1887–1888.

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A corporation was formed in March, 1886, under the statutes of the Commonwealth of Massachusetts, with the name of "The Trustees of the American School of Classical Studies at Athens," to hold the title to the land and building in Athens belonging to the School, and to hold and invest all permanent funds which may be received for its maintenance.

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1887-1888.

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THE AMERICAN SCHOOL OF CLASSICAL STUDIES AT ATHENS.

THE American School of Classical Studies at Athens, founded by the Archæological Institute of America, and organized under the auspices of some of the leading American Colleges, was opened October 2, 1882. During the first five years of its existence it occupied a hired house on the Ὁδὸς Ἀμαλίας in Athens, near the ruins of the Olympieum. A large and convenient building has now been erected for the School on a piece of land, granted by the generous liberality of the Government of Greece, on the southeastern slope of Mount Lycabettus, adjoining the ground already occupied by the English School. This permanent home of the School, built by the subscriptions of its friends in the United States, will be ready for occupation early in 1888. During the first months of 1887–88, the School has been accommodated in temporary quarters in the city.

The new building contains the apartments to be occupied by the Director and his family, and a large room which will be used as a library and also as a general reading-room and place of meeting for the whole School. A few rooms in the house are intended for the use of students. These will be assigned by the Director, under such regulations as he may establish, to as many members of the School as they will accommodate. Each student admitted to the privilege of a room in the house will be expected to undertake the performance of some service to the School, to be determined by the Director; such, for example, as keeping the accounts of the School, taking charge of the delivery of books from the Library and their return, and keeping up the catalogue of the Library.

The Library now contains about 1,500 volumes, exclusive of sets of periodicals. It includes a complete set of the Greek classics, and the most necessary books of reference for philological, archæological, and architectural study in Greece.

The advantages of the School are offered free of expense for tuition to graduates of the Colleges co-operating in its support, and to other American students who are deemed by the Committee of sufficient promise to warrant the extension to them of the privilege of membership. It is hoped that the Archæological Institute may in time be supplied with the means of establishing scholarships, which will aid some members in defraying their expenses at the School. In the mean time, students must rely upon their own resources, or upon scholarships which may be granted them by the Colleges to which they belong. The amount needed for the expenses of an eight months' residence in Athens differs little from that required in other European capitals, and depends chiefly on the economy of the individual.

A peculiar feature of the temporary organization of the School during its first six years, which has distinguished it from the older German and French schools at Athens, has been the yearly change of Director. This arrangement, by which a new Director has been sent out each year by one of the co-operating Colleges, was never looked upon as permanent; and it has now been decided to begin the next year (1888–89) with a new organization. A Director will henceforth be chosen for a term of five years, while an Annual Director will also be sent out each year by one of the Colleges to assist in the conduct of the School. (See Regulation V.) Dr. CHARLES WALDSTEIN, of New York, now Director of the Fitzwilliam Museum of Art at the University of Cambridge, England, has been chosen Director of the School for five years beginning in October, 1888; and he has accepted the appointment on the condition that a sufficient permanent fund be raised before that time to support the School under its new organization. It is therefore earnestly hoped and confidently expected that the School will henceforth be under the control of a permanent Director, who by continuous residence at Athens will accumulate that body of local and special knowledge without which the highest purpose of such a school cannot be fulfilled. In the mean time the School has been able, even under its temporary organization, to meet a most pressing want, and to be of some service to classical scholarship in America. It has sought at first, and it must continue to seek for the present, rather to arouse a lively interest in classical archæology in American Colleges than to accomplish distinguished achievements. The lack of this interest has heretofore been conspicuous;

but without it the School at Athens, however well endowed, can never accomplish the best results. A decided improvement in this respect is already apparent; and it is beyond question that the presence in many American Colleges of professors who have been resident a year at Athens under favorable circumstances, as annual directors or as students of the School, has done much, and will do still more, to stimulate intelligent interest in classic antiquity.

REGULATIONS OF THE AMERICAN SCHOOL OF CLASSICAL STUDIES AT ATHENS.

I. The object of the American School of Classical Studies is to furnish an opportunity to study classical Literature, Art, and Antiquities in Athens, under suitable guidance, to graduates of American Colleges and to other qualified students; to prosecute and to aid original research in these subjects; and to co-operate with the Archæological Institute of America, so far as it may be able, in conducting the exploration and excavation of classic sites.

II. The School is in charge of a Managing Committee. This Committee, which was originally appointed by the Archæological Institute, disburses the annual income of the School, and has power to add to its membership and to make such regulations for the government of the School as it may deem proper. The President of the Archæological Institute and the Director and the Annual Director of the School are *ex officio* members of the Managing Committee.

III. The Managing Committee meets semi-annually, in New York on the third Friday in November, and in Boston on the third Friday in May. Special meetings may be called at any time by the Chairman.

IV. The Chairman of the Committee is the official representative of the interests of the School in America. He presents a report annually to the Archæological Institute concerning the affairs of the School.

V. 1. The School is under the superintendence of a Director. The Director is chosen and his salary is fixed by the Committee.

The term for which he is chosen is five years. The Committee provide him with a house in Athens, containing apartments for himself and his family, and suitable rooms for the meetings of the members of the School, its collections, and its library.

2. Each year the Committee appoints from the instructors of the Colleges uniting in the support of the School an Annual Director, who resides in Athens during the ensuing year and co-operates in the conduct of the School. In case of the illness or absence of the Director, the Annual Director acts as Director for the time being.

VI. The Director superintends personally the work of each member of the School, advising him in what direction to turn his studies, and assisting him in their prosecution. He conducts no regular courses of instruction, but holds meetings of the members of the School at stated times for consultation and discussion. He makes a full report annually to the Managing Committee of the work accomplished by the School.

VII. The school year extends from the first of October to the 1st of June. Members are required to prosecute their studies during the whole of this time in Greek lands under the supervision of the Director. The studies of the remaining four months necessary to complete a full year (the shortest time for which a certificate is given) may be carried on in Greece or elsewhere, as the student prefers.

VIII. Bachelors of Arts of co-operating Colleges, and all Bachelors of Arts who have studied at one of these Colleges as candidates for a higher degree, are admitted to membership in the School on presenting to the Committee a certificate from the instructors in Classics of the College at which they have last studied, stating that they are competent to pursue an independent course of study at Athens under the advice of the Director. All other persons desiring to become members of the School must make application to the Committee. Members of the School are subject to no charge for instruction. The Committee reserves the right to modify the conditions of membership.

IX. Each member of the School must pursue some definite subject of study or research in classical Literature, Art, or Antiquities, and must present a thesis or report, embodying the results of some important part of his year's work. These theses, if approved by the Director, are sent to the Managing Committee, by which each thesis is referred to a sub-committee of three members, of whom two are

appointed by the Chairman, and the third is always the Director under whose supervision the thesis was prepared. If recommended for publication by this sub-committee, the thesis or report may be issued in the Papers of the School.

X. When any member of the School has completed one or more full years of study, the results of which have been approved by the Director, he receives a certificate stating the work accomplished by him, signed by the Director of the School, the President of the Archæological Institute, and the Chairman and the Secretary of the Managing Committee.

XI. American students resident or travelling in Greece who are not regular members of the School may, at the discretion of the Director, be enrolled as special students and enjoy the privileges of the School.

PUBLICATIONS OF THE AMERICAN SCHOOL OF CLASSICAL STUDIES AT ATHENS. 1882–1888.

The Annual Reports of the Committee may be had gratis on application to the Secretary of the Managing Committee. The other publications are for sale by Messrs. Damrell & Upham, 283 Washington Street, Boston.

First, Second, and Third Annual Reports of the Managing Committee, 1881–84. pp. 30.

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Volume II., 1883–84, containing Professor Sterrett's Report of his Epigraphical Journey in Asia Minor in 1884, with Inscriptions (as in Vol. III.), and with two new Maps by Professor Kiepert, will be published, it is hoped, during the year 1888.